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A GUIDE FOR THE ZULU COURT INTERPRETER

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C. J. RUDOLPH



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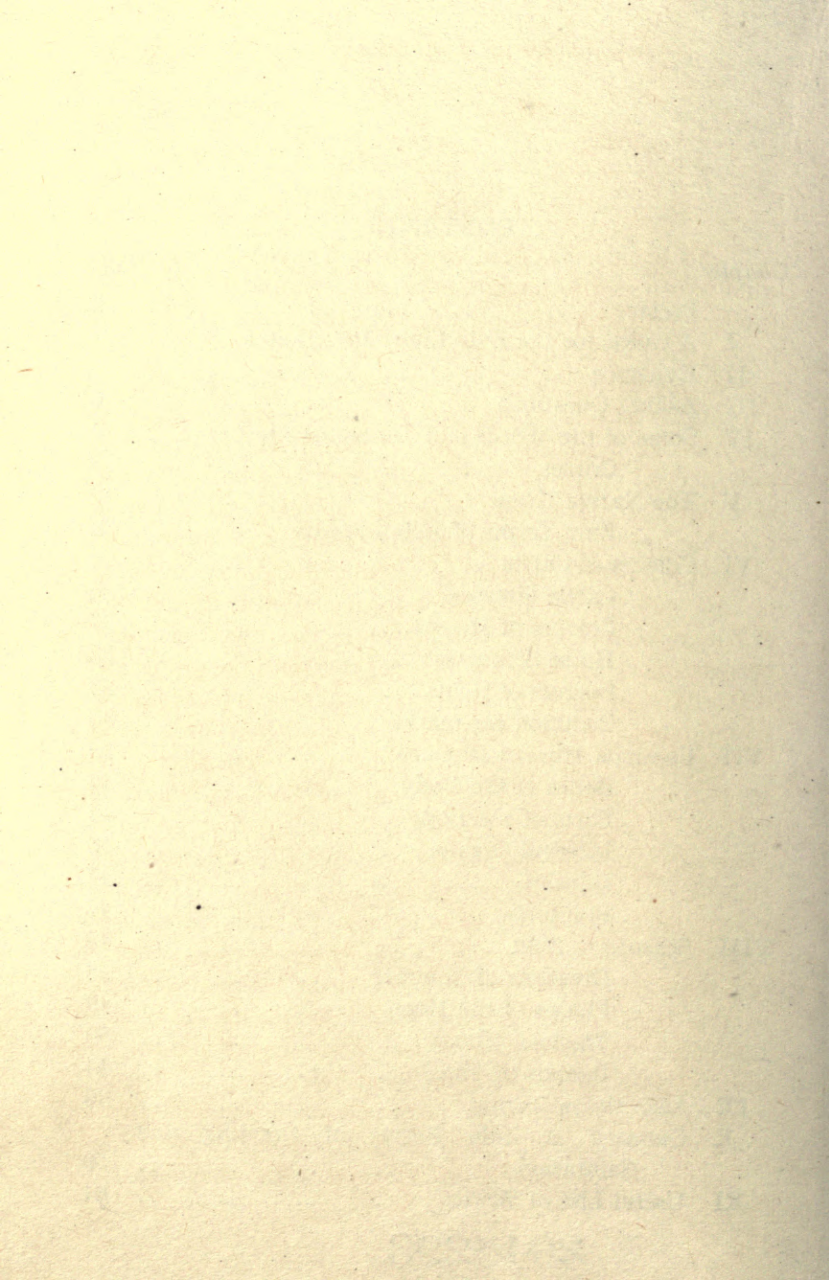
By
C. J. RUDOLPH



PIETERMARITZBURG
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PREFACE

This booklet has been written with a view to supplying what is believed to have been a long-felt need for the Court Interpreter, and more especially the very junior one who has just entered upon the threshold of his career.

In presenting to junior and even to more experienced interpreters the facts outlined within the narrow limits of this booklet, I wish to point out that I do not pose as a fully-fledged authority on the wide and complicated subject with which it deals. My object is, however, to render invaluable assistance by placing on record such information as must frequently be referred to Zulu Interpreters in Courts of Law, and thereby to evoke a livelier interest in the study of Zulu terminology among those whose vocation it may be to become Court Interpreters. It will therefore be appreciated that the facts and information contained in this booklet should be of invaluable assistance to my fellow-interpreters.

While endeavouring to conform to conciseness and clarity of content, the latter has not been sacrificed for brevity. It nevertheless must be admitted that no one is more conscious of the limitations and the apparent deficiencies of this work, than the author. I have had to omit much that I should have liked to include within these narrow limits, but the reader should garner useful and valuable information from the various and varied references contained in this booklet, which purposes to be mainly a work of reference. In a more direct way, it is meant to foster an ambition among the aspirant interpreter that will beget a desire for research into the intricacies of his everyday work. Such were the genuine motives that inspired the writer.

The author tenders his grateful acknowledgments to

Mr. S. R. Dent, Chief Inspector of Native Education in Natal, and to the editors of the Native Teachers' Journal for permission to include in this work the Glossary of the Zulu form of Salutations and Greetings.

With the permission of Professor C. M. Doke, and Messrs. Longmans, Green & Co. Ltd., and the E. P. & Commercial Printing Co. Ltd., some Zulu terms of relationship and periods of time, and words appertaining to the Native Kraal have been included in this booklet.

To other authorities and to friends for their assistance in other ways, my appreciation is likewise tendered.

C.J.R.

CHAPTER I

A Court Interpreter is an important official in the trial of cases in a Court of Law. As the pivot of the Court, he bears a heavy responsibility in the administration of justice, and upon him depends to a great degree the proper elucidation of the issues as well as the avoidance of miscarriage of justice. This is especially the case where the Bench, the Public Prosecutor and the Side Bar are not conversant with both the languages used in the proceedings.

Interpreting is not the mere translation of words from one language into the other, but it requires the ability on the part of the interpreter to convey the right meaning of what he interprets. It follows, therefore, that for one to qualify as a useful and competent interpreter, he must be equipped with an extensive vocabulary in the languages required.

In addition to the above-mentioned qualities, the closest study and acquisition of a sound knowledge of the people's manner of thought, reasoning and expression are necessary, in a word, their psychology and traditions. Especially is this desirable with the Zulu language, a language which, frequently, has words with two or more different meanings, a difference in tone being the only distinguishing feature, e.g., *umbala* (colour), *umbala* (shin bone); *inyanga* (native doctor), *inyanga* (moon); *umhlaba* (earth), *umhlaba* (aloe); *sinda* (smear), *sinda* (escape, recover from illness), *sinda* (to be heavy as a weight); *shisa* (burn, be hot), *shisa* (iron or press), *shisa* (be unbearable, severe).

Last, but not least, an interpreter must be sympathetic. I say so because it will be observed that a very big percentage of Native witnesses when called to go into the witness-box, are seized or overcome by a certain amount of nervousness,

especially the raw type of Native who has never before been in a Court of Law.

Under such circumstances, the interpreter must endeavour to make the witness feel "at home" in the witness-box. This can be done by passing a few private remarks to the witness after the oath has been administered, and before the evidence is led, e.g., "Try to forget that you are in the witness-box and speak to me as though in an ordinary conversation; there is nothing to be afraid of, the *"Mantshi* is a good man," etc. In this way a big percentage of nervousness is expelled from the witness.

The following is an outline of procedure in a Criminal action.

Pleas by an accused person—on arraignment.

In a Criminal case the Presiding Magistrate, the Public Prosecutor or the Interpreter reads out the indictment to the accused person. This done, the accused is asked, through the interpreter, what he pleads, thus:

"Are you guilty or not guilty of the charge preferred against you?"

"Uyalivuma noma uyaliqhika icala obekwe lona?"

This interpretation is correct, but it unfortunately creates a puzzle in the mind of a raw Native person for the following reasons:

1. The Native's own court asks no such questions.
2. While European Law presumes an accused person to be innocent until he is proved to be guilty, in Native Law he is presumed to be guilty until he has established his innocence.

The accused Native reasons thus—It is not my duty to declare my guilt or innocence, but it is for the court to do so after having heard mine and my witnesses' evidence as against that of the complainant and his witnesses.

Consequently such pleas as the following are not uncommon in the trial of Natives for criminal acts, viz.:

1. I am guilty, yet I am not completely guilty.
Ngiyalivuma kodwa angilivumi kahle.
 2. Let the Court decide.
Inkantolo ayizibonele OR Inkosi ayizibonele.
 3. I do not know—*Angazi.*
1. "I am guilty, yet I am not completely guilty," may mean
 - (a) I did it through being forced, through ignorance, through being misled or under provocation.
 - (b) I am guilty because an inmate of my kraal did it.
 - (c) I know something about the crime, but I did not commit it.

2. "Let the Court decide," means :
The law presumes that I am guilty because I have been brought to court and charged.
3. "I do not know," the same meaning as 2.

As a result of the above pleas, the Courts usually record one of "Not Guilty." As will be shown later, a competent interpreter can obviate this state of affairs and succeed with the least difficulty in eliciting the proper plea from the accused person without any waste of time.

To prevent the occurrence of the above and similar meaningless pleas, which doubtless reveal an ignorance of Court procedure on the part of the accused Native, the interpreter should put the question in the following manner, e.g.—Stock Theft Case—Theft of a Sheep.

"*Uyalivuma noma uyaliphika yini icala ?*"

"Do you admit or deny the charge?"

OR, better still—

"*Uyebile yini noma awuyebanga imvu na ?*"

"Did you steal the sheep or did you not?"

The Court is now assured of getting the proper plea, for even if the accused Native gives the thieves' favourite expression of "*Kuthiwa ngiyiyebile*"—"It is said I have stolen it," that expression means, "Not guilty."

There are cases, too, where a miscarriage of justice may result, for example :

1. A Native is charged, say, with assault by hitting " A " on the head with a stick. The interpreter informs accused that he is charged with hitting " A " on the head with a stick, and asks the accused, " Did you hit the complainant on the head with a stick ? "—and accused will reply, " Yes."

The interpreter informs the Court that accused pleads guilty to the charge, and accused is found guilty and sentenced. Very frequently in such cases, the accused, while admitting that he hit " A " on the head with a stick, does not intend to plead guilty at all, for he would like to go on and plead, " I did it in self-defence, after " A " had assaulted me," in which case, of course, the correct plea is " Not guilty," and the Court will thereupon try out the issue of " self-defence," or the circumstances of mitigation.

2. In the same way an accused charged with deserting from his Master's service, is asked, " Did you leave your Master's service on Saturday ? "—to which the accused will reply " I did," without meaning in any way to plead guilty to the charge, yet the inexperienced interpreter will inform the Court that the accused pleads guilty to the charge, whereas in reality the accused has really only replied correctly to the question, " Did you leave your Master's service on Saturday ? "

Actually, accused did leave his Master's service on Saturday, not with the intention of deserting at all, and in circumstances not amounting to desertion. It is evident, therefore, that the interpreter bears a heavy responsibility, otherwise a gross miscarriage of justice may result. His responsibility lies in getting a correct plea from the accused, and if the accused qualifies his plea in any way, then the correct plea is, " Not guilty."

CHAPTER II

Evidence

Assuming that the person charged is a Native and the witnesses giving evidence against the accused are also Natives, the interpreter should see to it, during the making of the declarations by the various witnesses against the accused, that every tittle of evidence is interpreted, to enable the Court to appreciate all the points mentioned by the witnesses. He should treat every utterance as absolutely necessary for interpretation, irrespective of how foolish or how ignorant it may appear to be, and guard against the witnesses speaking in low tones and thus avoid the danger of omitting facts which are vital to the issue.

The interpreter should never hesitate to draw the attention of the Court to his own inability to interpret words, phrases or sentences through any misconception or ignorance. He should never "chance his arm," as that may be detrimental to the accused's or the Crown case, and mislead the Court if unnoticed. The interpreter should always remember to—

1. Listen carefully to what is said and be sure that he himself fully understands before he attempts to translate.
2. Speak clearly and distinctly.
3. Keep his attention on the work in hand and avoid day-dreaming.
4. Avoid loss of temper, or becoming impatient.
5. Be prepared to learn new words in the vernacular, as well as in Zulu.

As the mouth-piece of the person for whom one is interpreting, the interpreter should always speak in the First Person, thus :

Magistrate**Interpreter**

"I find you guilty." { *Ngiyakulahla* \ *Ulahlwà yicala*.

"I find you not guilty." { *Ngiyakuthetha* \ *Uthetwa yicala*.

NOT,

"*Ithi iMantshi icala liyakulahla OR icala liyakuthetha*."

On the other hand again, if the witnesses in a Criminal action against a Native accused person are not Natives, and their evidence is given in a language which is not understood by the accused, the interpreter should see to it that every tittle of evidence is interpreted to the accused, to enable him to appreciate all the points mentioned by the witnesses.

CHAPTER III

Asking Questions

This being another important part of the proceedings in a Criminal action, particularly where Natives are concerned, the interpreter should endeavour to prove his usefulness. Through using a literal translation of, "Have you any questions to ask the witness upon the evidence he has given?" The time of the Court is usually wasted for obvious reasons. It must be remembered that the Native is a stranger to the procedure. If he is asked the question, he will signify his desire to do so, and when asked to go on, will commence making a statement. To prevent this, and to save time in Court, the interpreter should turn the statement into a question, thus :

Accused

*Uyazi ukuthi ngangisejele
ukwebiwa kwayo imvu.*

Interpreter

You know that I was in gaol
when the sheep was stolen.

Should be interpreted as follows :

*Ubungazi yini ukuthi
ngangiboshiwe ngisejele,
ukwebiwa kwayo imvu ?*

Do you not know that when the
sheep was stolen I was serv-
ing a term of imprisonment ?

No time of the Court can possibly be wasted, nor can there be any prejudice to the accused's case, if the inter-

preter ably turns statements made unnecessarily and through ignorance, into questions. In doing so he should, however, take the greatest care not to put the words into the witness's mouth, or in any way suggest an answer.

It sometimes happens that because a question is interpreted literally, and the accused Native is unable to grasp the idea of asking questions, that when ultimately he is asked if he has a statement to make, will reply, "I have nothing further to say." Why is this? The accused after cross-examining or "contradicting" a witness, is evidently under the impression that his questions or "statements" amount to his evidence, and when eventually asked whether he wishes to give evidence or make a statement, he will reply "I have nothing further to say," whereas, in fact, nothing which he has previously said has been recorded. Accused is found guilty and sentenced. The interpreter should have informed the accused that his evidence or statements have not been recorded and that he now has the opportunity of telling the Court his version of the story, and that as the witnesses have given their evidence on oath, it is advisable for him to do so also, and not merely make an unsworn statement from the dock.

The difference between his evidence on oath from the witness-box, and a mere unsworn statement from the dock is seldom appreciated by a Native. It is necessary to impress this difference upon an accused before asking him to elect whether he wishes to make a sworn statement from the witness-box or an unsworn statement from the dock, otherwise he will not appreciate that the Court cannot accept an unsworn statement in contradiction of the sworn evidence of a witness.

Then again, it is common practice for Native accused persons, when asked if they have any questions to ask, to reply, "*Anginawo umbuzo.*" "I have no question to ask." The Court naturally concludes, and it is justified in doing so,

that the accused admits the correctness of the witnesses's evidence, and yet in the majority of cases it is the other way about. This usually is made manifest by the outburst of the accused when asked to make a statement if he has any, thus :

"Ngiyamphikisa usibanibani kuwo wonke amazwi akhe—akalikhulumi iqiniso."

"I contradict the whole of so-and-so's evidence, he has not told the truth."

Then the Court wonders why he did not ask any questions when invited to do so.

The following two ways of asking the accused person if he has any questions to ask the witness, are suggested :

1. *"Uyawavuma noma uyawaphika yini amazwi alandwe ngufakazi ngawe?"*

"Do you admit or deny the statement made by the witness about you?"

The accused is bound to state either "I deny" or "I admit it." If the former, then the interpreter should proceed and say, "Speak to him, or argue with him." The accused will commence asking questions without being specifically told to do so. If the latter, it of course, means no questions.

OR

2. *"Kukhona yini ufakazi akushilo ofuna ukukuphikisa, noma okungesilo iqiniso?"*

"Is there anything which the witness has stated which you wish to contradict, or which is not true?"

Accused will then readily raise the necessary points, but, in doing so, he will generally not ask a question of the witness, but will state "I deny so-and-so." The interpreter should then put the point to the witness in the form of a question, "Did you do so-and-so?" or "Did such and such a thing occur?"

It is absolutely necessary in the interests of justice that the interpreter should be very experienced in Court procedure and have some legal knowledge. Many questions cannot be

asked in leading form by, say, a Prosecutor, and he has to approach the subject delicately, yet the inexperienced interpreter will " barge in " and put the question in a leading form to the witness.

CHAPTER IV

Some of the Words and Terms used in Court

I will read out the indictment to you.	<i>Ngizakufundela amazwi ecala olifekiwe.</i>
You did wrongfully, unlawfully and maliciously assault	<i>Wena, wonile ngokubeka isandla ngaphandle komthetho nangokusopha</i>
By striking him on the head, with a stick.	<i>Ngokumshaya ekhanda nge-nduku.</i>
What do you plead ?	<i>Uphendula uthini ngecala ?</i>
Do you plead guilty or not guilty ?	<i>Uyalivuma noma uyali-phika icala ?</i>
I plead guilty.	<i>Ngiyalivuma.</i>
I plead not guilty.	<i>Ngiyali-phika.</i>
To kill and murder.	<i>Ukubulala-nje nokubulala ngenhloso.</i>

Note—" To murder " is also translated "*ukubulala* " but the correct translation of the word is "*ukubulala ngenhloso.*"

The following are other meanings of the verb "*ukubulala* " :

1. *Ukubulala.* To lay some heavy weight upon a person's body, or part of it.
2. *Ukubulala.* To adduce evidence against another.
3. *Ukubulala.* To side with one's opponents.
4. *Ukubulala.* To convict upon weak evidence.

- | | |
|----------------------------------|--|
| 5. <i>Ukubulala.</i> | To unjustifiably deprive one of his belongings. |
| 6. <i>Ukubulala (ngensini).</i> | To make one laugh. |
| 7. <i>Ukubulala (ngendlala).</i> | To starve a person or animal. |
| 8. <i>Ukuzibulala.</i> | To commit suicide. |
| 9. <i>Ukuzibulala.</i> | To stint one's self food ; to eat too little. To act in a manner detrimental to oneself. |
| 10. <i>Ukubulala.</i> | To ill-treat or oppress. |
- Do you consent to a summary trial ?
Uyavuma ukuba icala lithethwe ngaphandle kweSamaniso eliphethe amazwi ecala othweswe lona ?

OR,

- Do you wish the case to be adjourned, a Summons to be handed to you, and you be given an opportunity to prepare your defence and collect your witnesses ?
Noma ufuna ukuba lihlehliwe ufakwe iSamaniso (eliphethe amazwi ecala), unikwe ithuba lokuzivikela, ulethe nofakazi bakho na ?

Oath of a Heathen

Ukufungiswa kongeyilo Ikholwa

- | | |
|------------------------------------|-----------------------------------|
| Put up your right hand. | <i>Misa isandla sokudla.</i> |
| Take the oath and say, OR | <i>Funga uthi.</i> |
| Follow me and say the words I say. | <i>Landela lokhu engizokusho.</i> |

- | | |
|--|---|
| I swear that the evidence I am about to give in this case, shall be the truth, the whole truth, and nothing but the truth ; and I know that if I | <i>Ngiyafunga ukuba amazwi engizakuwakhuluma kulelicala azokuba iqiniso, iqiniso eliphelele, iqiniso elilodwa ; ngiyazi okokuthi uma ngike ngakhuluma</i> |
|--|---|

Speak falsely I may be
severely punished.

*amanga ngingajeziswa
kanzima.*

Oath of a Christian.

The whole of the heathen oath is to be repeated to the end of "*elilodwa*" and "*ngelekelele Thixo*", be added.

The Prosecutor withdraws the charge against you.

Umshushisi uyalihoxisa icala kuwe.

Your case is remanded.

Icala lakho liyahlehliswa.

Guilty.

Liyakulahla.

Not Guilty.

Liyakuvuma.

Sentence.

Isijeziso.

Verdict.

Isinqumo.

Suspended Sentence.

As no such sentence exists in Native Law, it is better explained than interpreted. The following are two examples of a suspended sentence :

Example No. 1

I fine you £20 or three months imprisonment with hard labour, suspended for 12 months, on condition of good behaviour during that period.

Ngikuhlawulisa £20 noma, ufanele uboshwe izinyanga ezintathu nomsebenzi onzima. Lenhlawulo izokulinda izinyanga ezi 12, uma uziphethe kahle kuso sonke lesosikhathi ; iyobe ihoxisiwe.

Example No. 2

I fine you £20 or three months imprisonment with hard labour, of which £10 or 6 weeks is suspended for 12 months, on condition that you do not commit

Ngikuhlawulisa £20 noma, ufanele uboshwe izinyanga ezintathu nomsebenzi onzima. Kulemali ishumi lawopondwe noma isithupha samasonto kuzokulinda izinyanga ezi 12

any crime involving violence during that period.

kuhoxisiwe. Uma ungenzanga isiphosiso sobudlwangu kuso sonke lesosikhathi.

**Warning to Prisoner
before he gives evidence.**

**Ukuxwayiswa kwesi-
boshwa singakafakazi.**

Do you desire to give evidence? You may give evidence on oath or without taking the oath. If you elect to give evidence after having been sworn, you will be questioned like other witnesses, and you are to answer all the questions put to you by the Prosecutor and the Magistrate, even if your reply brings out evidence that is against you, you must reply. If you give evidence without having been sworn, no questions will be asked from you, but the evidence you give without having been sworn will not be of such weight as the evidence which may be given on oath.

Unesifiso sokufakaza na? Nxa uthanda uzofungiswa nxa ungathandi qha. Emva kwalokho uzokubuzwa njengofakazi abanye, uwaphendule onke amazwi owabuzwa umShushisi neMantshi, noma impendulo yakho iveza amazwi alahlana nawe, umelwe ukuphendula. Uma ulanda ungafungisiwe, awuyukubuzwa lutho, kodwa amazwi, owalanda ungafungisiwe akayukuba nesisindo njengamazwi angalandwa ufungisiwe.

Do you desire to give evidence?

Uyafuna ukufakaza na?

Do you desire to give evidence on oath or without the oath?

Ufuna ukufakaza ufungisiwe noma ungafungisiwe na?

Do you desire to give evidence in the place where witnesses give evidence or where you are standing?

*Ufuna ukufakaza lapho kulan-
da khona ofakazi abanye
na? Noma khona lapho
umikhona na?*

If you give evidence without being sworn no one can examine you, not even your lawyer.

*Uma ufakaza ungafungisiwe
kakho ongakubuza lutho,
ngisho nommeli wakho.*

You have been found guilty of murder, for the reasons which you have heard, and you have also heard that the Court has been unable to find extenuating circumstances which would have enabled it to pass a sentence other than death. Have you anything to say why the death sentence should not be passed upon you (have you anything to say why the sentence which I am now constrained to pass should not be pronounced). The record of these proceedings, together with anything you may now say, shall be transmitted

*Ulahliwe yicala lokubulala
umuntu ngokungemthetho,
umhlosile, uqondile uku-
mbulala, ngezizathu ozi-
zwile nawe, uzwile ngo-
kuthi iNkantolo (ama-
Khosi, amaJaji) yahlu-
lekile ukukubonelela ngco-
no kulelicala ukuba aku-
bekele isijeziso esinye ku-
nokuba unqunywe ufe.
Izincwadi zonke zalelicala
zizothunyelwa kuSibalu-
khulu kanye nokungakhu-
lunywa nguwe manje,
indaba yethulwe kuye
ukuze kuhambe ngaye
(ngokusho kwakhe). Una-
kho ongakusho ngokuthi
kungani ukuba ungabeke-
lwa isijeziso sokunqu-
nywa?*

to His Excellency the Governor-General, with whom the final decision shall lie.

The sentence of the Court is that you be returned to lawful custody and there detained until a time to be determined by His Excellency the Governor-General, and that you then be taken to a place of execution and there hanged by the neck until you are dead.

Isijeziso saseNkantolo singe-sokuthi uyophindiselwa ejele, ugcinwe ngomthetho lapho, kuze kufike isikhathi esizobonwa nguSibalukhulu, laphoke uyo-yiswa kwalahlabantu ufike uphanyekwe ngentamo yakho, ulenge uze ufe nya.

Preparatory examination Caution.

As you have heard the evidence of the witnesses, do you desire to give your evidence now? You need not if you do not desire; if anything has been promised you, by reason of your giving evidence, or punishment by reason of your not giving evidence, don't pay any heed to it.

What you state will be written and will be evidence on the day of trial.

Ukuxwayiswa mayelana nokuhlolwa kwecala.

Njengokuba usuwezile amazwi awofakazi uyafuna ukunika obakho ubufakazi manje na? Awuboshiwe ukulanda uma ungathandi; uma ikhona into othenjiswe yona ngokulanda kwakho akukho ngozi uma ungalandi, futhi awunakujeziswa uma ungalandi. Konke kubeke eceleni wenze okuqondwe nguwe luqobo. Okukhulumayo kolotshwa kube ubufakazi mhla sekuthethwicala.

I reserve my defence.

Ngolanda phambili.

I desire to give evidence now.

Ngithanda ukulanda manje.

Do you desire to question him ?

Uyathanda ukumbuza na ?

Question, do not make a statement. The time for giving evidence will come.

Buza, ungalandi, sofika isikhathi sokulanda.

I understand that you wish to make a confession.

Ngizwa ukuthi uthanda ukukhipha isifuba sakho.

The statement you wish to make must be done freely and voluntarily without having been influenced thereto, and I must warn you that you are not obliged to make a statement, but any statement which you wish to make will be reduced to writing and may be used in evidence against you at your trial.

Amazwi ofisa ukuwalanda kumelwe uwalande ngenkululeko nangokuzithandela kwakho, futhi angikuyale ukuthi awubophekile ukulanda lutho ; kodwa amazwi ofisa ukuwakhuluma azolotshwa phansi, futhi funa aphenduke ubufakazi obuphikisana nawe ecaleni

The foregoing statement was made to me by the saidwho was then and there in his sound and sober senses, and after it was recorded the statement was read over and interpreted to, and adhered to and signed by him before me.

Lamazwi alandwa ngasenhla akhulunywe phambi kwami nguye u.....uqobo, ngalesosikhathi ingqondo yakhe iphelele, kwathi ngemuva kokuba eselotshiwe amazwi, wawafundelwa yena wawuma okuthi yiwona awakhe impela wawabekela isandla phambi kwami.

LEGAL EXPRESSIONS

(Criminal)

Attorney-General.	<i>umChazimthetho.</i>	
Attorney-General declines to prosecute.	<i>umChazimthetho icala.</i>	<i>ulichithile</i>
Attorney-General has decided upon indicting.	<i>Ulidluliseka phambili eJajini umChazimthetho.</i>	
Preparatory Examination.	<i>Ukuhlolwa kwecala.</i>	
Remitted by Attorney-General under ordinary Jurisdiction.	<i>umChazimthetho icala ukuba lizothethwa yiMantshi ilinqume.</i>	
Case sent for review.	<i>Lisathunyelwe ukuyohlolwa iJaji.</i>	
Case remitted by Attorney-General for further evidence.	<i>umChazimthetho icala ukuba kuzogcwaliswa ubufakazi.</i>	<i>ulibuyisele</i>

CRIMES—AMACALA

Abortion.	<i>ukuphum'isisu.</i>	
Accessory after the fact.	<i>ukuphathelana nesono OR ukuphatheka esonweni.</i>	
Accidental Homicide.	<i>ukubulala umuntu kungaqondiwe.</i>	
Agitator.	<i>idungabantu.</i>	
Arson.	<i>ukushis'indlu ngabomu.</i>	
Assault with intent to do grievous bodily harm.	<i>ukudlwengula kokulimaza.</i>	
Assault with intent to rape.	<i>ukumdlwengula ngokulinga ukuphoka.</i>	
Attempted Rape.	<i>ukulinga ukuphoka owesifazane.</i>	
Attempting Suicide.	<i>ukulinga ukuzibulala.</i>	
Behave riotously.	<i>ukwenza ubudlwangudlwangu.</i>	
Bestiality.	<i>ubulwane.</i>	

Bigamy.	<i>ukushadakaibili.</i>
Bribe.	<i>ukuthenga.</i>
Commit a breach of the peace.	<i>ukudunga ukuthula.</i>
Commutation of Sentence of Death.	<i>isinciphiso sesijeziso sokufa.</i>
Conspiracy.	<i>ugobe OR isigungu.</i>
Conspire against.	<i>ukwenzela isigungu ; ukuhambela ngaphansi.</i>
Conspiring to defeat the ends of Justice.	<i>ukubopha ingalo yomthetho.</i>
Criminal injuria.	<i>ukwenzela amanyala.</i>
Cruelty to animals.	<i>ukuphatha impahla efuyiwe ngonya.</i>
Culpable Homicide.	<i>ukubulala ingekho inhloso.</i>
Drive negligently.	<i>ukushayela ngokungaqapheli, OR ukuhambisa ngokungaqapheli.</i>
Drunkenness.	<i>ukudakwa.</i>
Entice.	<i>ukuwunga.</i>
Extortion.	<i>ukuthatha imali ngobuqili.</i>
Fabricating evidence.	<i>ukuxova ubusakazi.</i>
False pretences.	<i>amacebo okuwanqa.</i>
Fraudulently.	<i>ngobuwaka.</i>
Harbour a Criminal required by the law.	<i>ukufihla isigebengu esinecala.</i>
Hearsay evidence.	<i>amazwi okutshelwa.</i>
High Treason.	<i>ukugwaz'inkosi.</i>
Hindering or interfering with the police in the execution of their duty.	<i>ukuthikimeza amaphoyisa ekuqhubeni umsebenzi wawo.</i>
Homicide.	<i>ukubulala ngengozi.</i>
House-breaking.	<i>ukugqekeza.</i>
House-breaking and Theft.	<i>ukugqekeza nokweba.</i>
Ignorance of law.	<i>ukungawazi umthetho.</i>

Illicit intercourse.	<i>ukuphinga.</i>
Impersonation.	<i>ukuzibiza ngomunye.</i>
Incest.	<i>ukulala umzalwane.</i>
Incite.	<i>ukuqhuhuzela.</i>
Indecent assault.	<i>ukudlwengula kokuphoxa.</i>
Insanity.	<i>ukuphambana kwengqondo.</i>
Judgment is reserved.	<i>isinqumo sibekelwe amazolo.</i>
Justifiable homicide.	<i>ukubulala umuntu okufanele.</i>
Kill accidentally.	<i>ukubulala ngengozi.</i>
Kill in self-defence.	<i>ukubulala ngokuzilamulela.</i>
Maliciously.	<i>ngokusopha.</i>
Murder.	<i>ukubulala ngenhloso.</i>
Murderer.	<i>umbulali.</i>
Perjury.	<i>ukufunga amanga.</i>
Plot secretly—conspire.	<i>ukuhamba ngaphansi.</i>
Procure abortion.	<i>ukukhip'isisu.</i>
Rape.	<i>ukuphoqa owesifazane.</i>
Ravish ; seduce.	<i>ukona ; ukumekezisa.</i>
Riot or faction fight.	<i>uchuku.</i>
Riotous behaviour or conduct.	<i>ubudlwangudlwangu.</i>
Riotous person.	<i>isidlwangudlwangu.</i>
Rob or robbery.	<i>ukuphanga.</i>
Set aside a judgment.	<i>ukuphengula ukunqunywa kwe- cala.</i>
Solitary confinement.	<i>ukuvalelwa wedwana.</i>
Subornation of Perjury.	<i>ukufungisa amanga.</i>
Theft by conversion.	<i>ubusela ngokuzenza umnininto.</i>
Theft by false pretences.	<i>ukuthatha into ngamanga.</i>
Theft of stock.	<i>ukweba impahla efuyiwe.</i>
Treat leniently.	<i>ukubonelela.</i>
Trespass.	<i>ukona.</i>
Use obscene language.	<i>ukubina.</i>
Vagrancy.	<i>ukuzula.</i>
Violence.	<i>indluzula.</i>
Weight of evidence.	<i>indikimba yobufakazi.</i>

CHAPTER V

THE NATIVE KRAAL

- (a) Sub-divisions.
- (b) Inmates.
- (c) Appurtenances.

Most of the information appearing in the subjoined statement has been obtained from R. C. Samuelson's *Zulu King Cetywayo Dictionary*, page 636, and the *Native Teachers' Journal*, Natal, (Vol. XXIII, No. 3 of April, 1944).

<i>iBeshu</i>	that part of the male's " <i>umutsha</i> " hanging behind when it consists of a single piece of leather. It is generally broad and long and is used for sitting on while worn.
<i>imBiza</i>	cooking pot also used for keeping beer in.
<i>uBoko</i>	long, thick stick, used for defence when fighting.
<i>iBungu</i>	boy 17 or 18 years of age.
<i>iBungwana</i>	boy 15 to 16 years of age.
<i>isiCaba</i> OR <i>isiValo</i>	door itself which is used to close the opening.
<i>isiCamelo</i>	wooden pillow.
<i>iCansi</i> (<i>ucansi</i>)	sleeping mat (" <i>icansi</i> " as pronounced up country and " <i>ucansi</i> " as pronounced in the Coast and Zululand.)
<i>uCelemba</i>	Cane knife.
<i>isiCongo</i> (<i>isiqongo</i>)	projecting tuft on the centre of the hut-top, formed by the ends of the thatch of the hut being brought firmly together and very firmly tied together to prevent leakage.

<i>umDlela</i>	shield third in size after the " <i>isi-hlangu</i> "; about two by one and a half feet.
<i>izinDlufu</i>	jugo-beans.
<i>u Dondolo</i>	walking-stick.
<i>u Donga</i>	wall ; also a deep water-wash. N.B.—" <i>lwendlu</i> " has to follow and be used with <i>udonga</i> to express the wall of a house, e.g., <i>udonga lwendlu</i> .
<i>izinDumba</i>	cow-peas.
<i>u Dumbedumbe</i>	kind of Native potato.
<i>isiDwaba</i>	Native woman's leather kilt.
<i>umFana</i>	boy ; a youth.
<i>iGceke</i>	open ground inside or outside the kraal, when it is clear of grass.
<i>isaGila</i>	knobkerrie with a rough and natural head or knob, mostly used to hunt birds and small game.
<i>iGotshwa</i>	folding knife (clasp-knife).
<i>isiGqiki</i>	wooden stool.
<i>isiGubu</i>	calabash.
<i>iGula</i>	calabash for preparing and keeping " <i>amasi</i> " in.
<i>umGulugulu</i>	entrance part of the doorway ; the space between the doorway and the fireplace.
<i>iGuma</i>	semi-circular screen erected round the front of the doorway, to keep out winds and dust. Wind-screen.
<i>iHawu</i>	much smaller fighting shield, not for warfare, but for ordinary fighting with sticks. N.B.—Some Natives call the large shield an " <i>ihawu</i> ".

<i>uHlangothi lomuzi</i>	side of a kraal.
<i>isiHlangu</i>	large battle shield.
<i>isiJula</i>	assegai for game, having a fair-sized, narrowish blade, and a long shaft.
<i>uKhamba</i>	clay-pot. Earthenware pot for drinking beer out of.
<i>iKhehla</i>	man of 40 years and over.
<i>iKhohlo (iKhohlwa)</i>	left hand senior house of a kraal ; also applied to the woman herself, and to her hut ; she is, as a rule, the second married wife of a man ; the hut stands near the top of the left hand side of the kraal, judged by standing at the gate of the kraal and facing the " <i>indlunkulu</i> ".
<i>umKhonto</i>	assegai.
<i>umKhewili</i>	ground-nut ; the " <i>izindlubu</i> ", when boiled with their shells.
<i>iKlwa</i>	large, long-bladed stabbing assegai, used for warfare.
<i>izinKobe</i>	Boiled mealies.
<i>inKosana</i>	eldest or chief son of a man or the eldest son of any division of the kraal.
<i>inKosazana</i>	chief daughter ; or the eldest daughter of each hut, or used for sake of respect, to refer to any young unmarried woman.
<i>inKosikazi</i>	chief wife of a Native or the chief woman of any division of the kraal ; also applied to any of the wives of a man.
<i>iLawu</i>	young unmarried man's hut ; also used by young boys and by visitors.

isiLili

floor of a hut, more especially that part used for sleeping purposes. A Native hut has two sides, i.e., "*isilili somfazi*" and "*isilili sendoda*". "*isiLili somfazi*" is on the left hand side of the hut and belongs to the woman. "*isiLili sendoda*" is on the right hand side of the hut and belongs to the man. A female does not sit on the male's side of the hut and the male does not sit on the female's side. A male will go on to the female's side only to fetch something, but will not remain there.

isaLukazi

old woman.

isiLulu

large receptacle of grass, plaited and narrowed at the mouth and used for holding grain.

iMbenge

small basket.

iNdlunkulu

"great house"—the chief house in a kraal; from it the other houses take their position and with its affiliated houses it forms the "*indlunkulu*" section of the kraal.

isiNene

part of a male's "*umutsha*", consisting of various pieces of skin cut into and twisted so as to afford a covering.

iNgodusi

young woman when she has had everything arranged for her marriage, and the only thing remaining to make her a wife being the marriage ceremony.

<i>iNjobo</i>	one of the various pieces making up the " <i>umutsha</i> " all of which are fixed onto an " <i>isiphenama</i> ".
<i>iNkehli</i>	girl who has put on the top-knot preparatory to being married, ages from 21 upwards.
<i>iNqolobane (ingobo)</i>	grain hut erected on a platform called " <i>ubamba</i> ".
<i>iNsabule</i>	sword.
<i>iNsika</i>	main upright pole used in a hut to support its roof.
<i>iNsizwa</i>	adult male from about 20 and upward, until he becomes 40 years of age.
<i>iNtombazana</i>	girl.
<i>iNtombi</i>	adult girl up to when she is married, when she becomes " <i>umfazi</i> ".
<i>amaNtongomane</i>	monkey-nuts.
<i>iNtshengula</i>	small spoon made out of bone or horn and used for snuffing and for cleaning out the nostrils.
<i>umNumzana</i>	kraalhead ; the owner of a kraal ; also used to apply to a person who has some wealth, or to a person of high standing.
<i>iNxiwa</i>	old as well as a new kraal site.
<i>umNyango</i>	door opening, i.e., the doorway.
<i>uPhahla</i>	roof.
<i>isiPhapha</i>	broad-bladed assegai.
<i>isiPhenama</i>	roll of leather on to which the various parts forming the " <i>umutsha</i> " are fixed.
<i>i Qadi</i>	right hand senior house of a kraal ; the hut stands on the right hand side of the kraal, towards the top thereof, as judged by standing at

	the gate of the kraal and facing the " <i>indlunkulu</i> ".
<i>u Qwembe</i>	large wooden dish for holding meat.
<i>umSamo</i>	back part of a hut (within).
<i>umSele</i>	place at the back part of the kraal-head's side of a hut, where the calabashes are kept.
<i>umShiza</i>	thick straight stick for fighting.
<i>iShungu</i>	snuff-box, also called " <i>idlelo</i> ".
<i>iThala</i>	shelf at the back of the hut. Food that is left over from a meal is placed on this shelf.
<i>uThango</i>	fence ; a hedge (any fence grown or erected).
<i>isiThebe</i>	article of plaited grass or fibre used as a platter on which to place and cut cooked meat and solid foods.
<i>uThingo</i>	long wattle, which, with many others, is used to form the frame-work of a hut.
<i>iThombe</i>	place at the back part of the woman's side of a hut, with a raised rim all round, and within which calves sleep at night.
<i>umuTsha</i>	the whole of the front and back of a male's as well as an unmarried woman's wearing apparel, which is suspended round the loins and hangs down to cover the privates.
<i>iTshitshi</i>	girl in her teens (<i>intombazana esaphuma amabele</i>).
<i>uTshumentshu</i> (<i>inTshumentshu</i>)	sword-stick.

<i>iVovo (ihluzo)</i>	strainer for straining off liquids from solids ; strainer for straining and preparing beer.
<i>iWisa</i>	knobkerrie, specially cut and made.
<i>iXhegu</i>	an old man—over 70 years of age.
<i>iXhiba</i>	roughly made hut for cooking, or for keeping small animals in, or one built among garden crops from which to watch and scare away birds and animals from the crops while they are ripening ; store-hut.
<i>isiZa</i>	hut site.
<i>isiZenze</i>	battle-axe.
<i>iZiko</i>	fireplace.
<i>isiZinda</i>	ancestral kraal or the name applied to the chief woman or the chief son of the chief woman of such kraal, or the woman appointed as head of such kraal.

N.B.—Among men of substance, a certain one of the wives of the man is specially appointed to bear the heir to and represent a man's father's or grandfather's kraal, and to inherit the estate of that kraal to the exclusion of all other sons ; the heir of this kraal is looked upon as the father of the other sons, and matters of importance are referred to him first before they are dealt with. He can only inherit this kraal's estate, and has no right to the estate, in the *indlunkulu*, *ikhohlo* or *iqadi*

until after all the heirs of those houses have died out.

In his *Text-Book of Zulu Grammar* (4th Edition), from page 373, Professor C. M. Doke, gives the following valuable statement of Zulu terms of Relationship :

A.—Blood Relationship

Third Ascending Generation :

The term *ukoko* or *ukhokho* is applied to the great-grandparents on both sides, and to all their brothers and sisters.

Second Ascending Generation :

The term *ugogo* is applied to the grandparents on both sides and to the brothers and sisters of these.

Possessive terms, *ubabamkhulu* (my, our grandfather), *uyihlomkhulu* (thy, your grandfather), and *uyisemkhulu* (his, her, their grandfather), are used for the father's father and mother's father with their brothers, the father's mother's brothers and the mother's mother's brothers.

ukhulu is used for the father's mother and the mother's mother with their sisters, and for the father's father's sisters and mother's father's sisters. Special possessive terms corresponding to *ukhulu* are :

umakhulu (my, our grandmother)
unyokokhulu (thy, your grandmother) and
uninakhulu (his, her, their grandmother).

First Ascending Generation :

Possessive terms, *ubaba* (my, our father), *uyihlo* (thy, your father), and *uyise* (his, her, their father), are used to indicate the father, the father's brothers, the husbands of the mother's sisters, the sons of the father's father's brothers and of the father's mother's brothers. The adjectives *omkhulu* and *omncane* may be added to these terms to indi-

cate elder and younger respectively, e.g., *ubaba omkhulu* (my father's elder brother).

Possessive terms, *uma* or *umame* (my, our mother), *unyoko* (thy, your mother), and *unina* (his, her, their mother) are used to indicate the mother, the mother's sisters, the wives of the father and of the father's brothers, and the daughters of the mother's mother's sisters and of the mother's father's sisters.

The mother's sisters may also be called by the possessive terms: *umamekazi*, *unyokokazi*, and *uninakazi*. The adjectives *omkhulu* and *omncane* may be added to the above terms to indicate elder and younger respectively, e.g., *unyoko omncane* or *unyokokazi omncane* (thy mother's younger sister). The father's sister (and sometimes the father's brother) is indicated by the possessive terms *ubabekazi*, *uyihlokazi*, and *uyisekazi* with the distinctions for elder and younger.

The possessive terms *ubaba*, etc., are also sometimes, though rarely, used in this connection.

The mother's brother and his wife, and also her "cousins" of all types, are indicated by the possessive terms *umalume*, *unyokolumé*, and *uninalume*.

For stepfather the possessive terms *ubaba wesibili*, etc., or *ubabana*, etc., are used; and for stepmother the possessive terms *umame wesibili*, etc.

Contemporary Generation :

The children of the father, of the father's brothers and of the mother's sisters, in fact, of all those called *ubaba*, etc., or *umame*, are called *umfowethu* (my brother), *umfowenu* (thy brother), and *umfowabo* (his, her brother); or *udadewethu* (my sister), *udadewenu* (thy sister), and *udadewabo* (his, her sister). The terms *omkhulu* and *omncane* may be added to distinguish in all cases. An elder brother, child of the same mother or father or both, may be distinguished as *umune*.

The children of the mother's sisters or cousins may be indicated by the term *okanina*. Brothers and sisters may be termed *umnawe*, or possessively, *umnawami*, etc.

The children of the father's sisters and of all called *uḥabekazi*, etc., and the children of the mother's brothers and of all called *umalume*, etc., are indicated by the term *umzala*.

The children of one mother are indicated by the plural term *izelamani*.

First Descending Generation :

The general term applied to children is *umntwana*. This term is applied to one's own children and to the children of one's brothers and sisters. Possessive terms are also used, e.g., *umntanami* (my child), *umntanakho* (thy child), etc., plural *abantabami*, etc.

To distinguish sex, the term *indodana* is used for a boy, and *indodakazi* for a girl.

A man may call his brother's child by the descriptive terms, *umntanomfowethu*, etc., and his sister's child by the descriptive terms, *umntakadadewethu*, etc.

Umntwanakazi is used loosely instead of *umntwana*, but should strictly be used only by *umamekazi*, etc. (the mother's sister), to indicate nephew or niece.

The eldest son or heir is called *inkosana* or *indlalifa*. This is generally the eldest son of the *inkosikazi*, the son of the *ikhohlo* being distinguished by the term *inkosana yasekhohlo*. If, however, a man has only one wife, the eldest son is the *inkosana*, while the youngest son acts as *ikhohlo* in the home and is himself called *ikhohlo*.

The first-born of the family is called *izibulo* or *owamazibulo*. The last-born is called *uthunjana* or *owamagcino*.

Second Descending Generation :

The children of any *indodana* or *indodakazi* are termed possessively *umntanomntanami* (child of my child), etc., with fuller forms *umntwana womntanami* or *umntwana*

womntwana wami. In the plurals, *abantababantabami* (children of my children) etc., and *abantabomntanami* (children of my child), etc. may be made special distinctions of relationship.

All the grandchildren, children of brothers, are called *umndeni*, e.g., *umndeni kaNtengo*, where *uNtengo* is the name of the grandfather.

Third Descending Generation :

The great-grandchildren are indicated by the terms *umzukululu*, *umzukulwana*, or *umzukulwane*.

B.—Relatives by Marriage

The grandparents of a wife or of a husband become the grandparents of the spouse in each case.

The father of a man's wife is his *umukhwe*.

The mother of a man's wife is his *umkhwekazi*.

The parents of a woman's husband are indicated by the possessive terms *umamezala*, *unyokozala*, and *uninazala*.

Parents of two married persons call one another by the term *umlingane* or *umkhozi*.

A spouse, i.e., wife or husband, is indicated by the possessive terms *umkami*, etc., or *owakwami*, etc.

A husband is *umyeni* or *indoda*.

A wife is *umfazi* ; but the wives of a polygamist are distinguished as follows : (i) principal wife, *inkosikazi*, (ii) wife of the left hand, *ikhohlo*, and (iii) third wife, *inqadi*. A man's bride is *umakoti* or *umlobokazi*. She is also so called by all in his kraal, and this term may also be applied to his brother's wife.

A man's wife's brother, sister and cousins, and his brother's wife's brother and sister are designated by the term *umlamu*.

A woman's husband's brother is *umfowethu*, etc., as also all whom he calls *umfowethu*, etc.

A woman's husband's cousin is *umzala*, as also all whom he calls *umzala*.

A woman's husband's sister is *udadewethu*, etc., as also all whom he calls *udadewethu*.

A man's wife's sister's husband is designated by the possessive terms *umnakwethu*, etc.

A sister's husband or father's sister's husband is designated by the possessive terms *umkhwenya wethu*, etc., or by *umkhwenyana* with *wakwethu*, etc., added if needed.

A fellow-wife or husband's brother's wife or husband's cousin's wife is designated by the possessive terms *uzakwethu*, etc. The terms for seniority and juniority may be added.

A woman's brother's wife is *umakoti womufo*, or *umakoti womune*.

A person's brother's bride is designated by the possessive terms *umakoti wakwethu*, etc., or *umkethu*, etc.

A son's wife or bride is *umalokazana*, or the possessive terms *umakoti wakwami*, etc., or *umlobokazi wakwami*, etc., are used in this connection.

A daughter's husband is *umkwenyana* ; the possessives *wakwami*, etc., may be added if needed.

Any member of the husband's family calls any contemporary member of the wife's family *umlanda* ; thus his parents use the term of her parents, and his brothers of her brothers, etc.

CHAPTER VI

COLOURS OF CATTLE

Samuelson, in his *Zulu Dictionary*, from page 568, gives a valuable statement of colours of cattle, and the beast itself having that particular colour ; also particular denominations of cattle, as known to the Zulus. From this statement

and other works, I have selected and compiled the subjoined list.

NOTE—This list is by no means exhaustive.

With regard to the colours of cattle it will be observed that I have used the forms with Noun prefixes, e.g., *Umdubu*, *umhlophe*, *impunga*, etc. Relative concords are used with these words to make them qualify a noun or noun understood, e.g., *inkomo emdubu* ; *inkomazi empunga*, etc.

Masculine	Feminine	English
<i>iBanqule elimnyama</i> or <i>elibomvu</i> .	<i>ibanqulekazi</i> <i>elimnyama</i> or <i>elibomvu</i> .	black or red beast, with white belly, the white streaks meeting on the back at the hips.
<i>eBomvu</i>	<i>ebomvu</i>	red beast without spots.
<i>uBubende</i>	<i>ububendekazi</i>	liver-coloured beast.
<i>uFipha</i>	<i>ufiphakazi</i>	dust-coloured beast.
<i>iHhemu</i>	<i>ihhemukazi</i>	a black, red, brown or yellow beast with white on one side or both.
<i>iHungqu</i>	<i>ihungqukazi</i>	brindle-coloured beast.
<i>iHwanga</i>	<i>ihwanqakazi</i>	white and black, brown and white or white and red beast.
Masculine	Feminine	English
<i>uKholo</i>	<i>ukholokazi</i>	yellow, sandy- coloured beast ; dark yellow.
<i>iKlila, iKlilathi</i>	<i>iklilakazi,</i> <i>iklilathikazi</i>	beast with white on the throat.

<i>iLunga</i>	<i>ilungakazi</i>	black beast, with white patches over stomach, legs and back.
<i>eMavovo</i>	————	skimmel or strawberry coloured beast.
<i>uMdaka</i>	<i>umdakakazi</i>	dun-coloured beast.
<i>uMdubu</i>	<i>umdubukazi</i>	yellow, sandy-coloured beast; dark yellow.
<i>iMfezi</i>	<i>imfezikazi</i>	beast with a white stripe, or white collar round its throat.
<i>uMhlophe</i>	<i>umhlophekazi</i>	white beast.
<i>uMlaza</i>	<i>umlazakazi</i>	whitish beast, with thin, scattered, black streaks over the body.
<i>iMpemvu</i>	<i>impemvukazi</i>	beast, black, yellow, red or brown, with white face.
<i>iMpofu</i>	<i>impofukazi</i>	pale, red-yellow beast.
<i>iMpunga</i>	<i>impungakazi</i>	grey beast.
<i>uMsheko</i>	<i>umshekokazi</i>	black beast with a dash of white on the side and onward to the shoulder.
<i>uMthuku</i>	<i>umthukukazi</i>	mouse - coloured beast.

*eMvubomabele*skimmel or straw-
berry coloured
beast.**Masculine****Feminine****English***iNala**inalakazi*red or black beast
with small white
spots about the
legs and sides.*iNco**incokazi*red beast, speckled
with white spots,
that is, white
patches here and
there.*iNhlamvu**inhlamvukazi*red beast without
spots.*uNhlekwané**unhlekwanekezi*black beast with
white stripes run-
ning from the shoul-
ders to the sides.*iNkone**inkonekazi*beast of any colour,
i.e., black, red,
yellow, brown,
with white
speckles down the
ridge of the back.
OR a white beast
with large red
spots on stomach.*iNkone elele umuntu
esiswini**inkonekazi
elele umuntu
esiswini*white beast with
large black spots
on stomach.*iNsasa**insasakazi*skimmel or straw-
berry coloured
beast.

<i>iNsundu</i>	<i>insundukazi</i>	dark brown-coloured beast; dun- coloured beast.
<i>iNtenjane</i>	<i>intenjane-kazi</i>	lightish-yellow beast with white patch running up one or both hind legs.
<i>iNtulo</i>	<i>intulokazi</i>	beast, black or red, with a white head.
<i>iNtusi</i>	<i>intusikazi</i>	red-coloured beast, with a small white spot on the side, in front of one or both of the hind legs.
Masculine	Feminine	English
<i>iNyaluthi</i>	<i>inyaluthikazi</i>	dark yellow, almost brown beast.
<i>iNzima</i>	<i>inzimakazi</i>	black beast.
<i>iNzotha</i>	<i>inzothakazi</i>	red or white beast, generally with white and brown spots on side; also red brown and white.
<i>ePhuzingwebu</i>	—	beast with a white snout.
<i>iQola</i>	<i>iqolakazi</i>	black or red beast with white from small of the back, downwards.
<i>uThuthu</i>	<i>uthuthukazi</i>	dust-coloured beast.
<i>iWaba, iWasa</i>	<i>iwabakazi, iwasakazi</i>	black or red beast with white belly.

<i>iBeka</i>	one of the cattle given as part of <i>lobolo</i> . Each of these cattle is called " <i>ibeka</i> ," the plural is " <i>amabeka</i> ".
<i>isiCengeza</i>	beast with widely spread horns, curving in and forming the shape of the sides of a basin.
<i>umDlovu</i>	ox with horns turned downwards or round the face.
<i>uluGelekeqe</i>	beast with horns pointing backwards.
<i>isiGqala</i>	cow with very little milk.
<i>isiGudwa</i>	cow milked without calf.
<i>isiHleza</i>	beast with a broken horn.
<i>iMbedula</i>	beast with horns pointing backwards.
<i>iMpothane, iMpothela</i>	beast with twisted horns.
<i>iMpoxela</i>	beast with sharply pointed and erect horns.
<i>iMpoxeyana</i>	beast with horns of about two inches.
<i>iNdlezane</i>	cow with calf, within a week or two since with calf. NOTE—" <i>umdlezane</i> " is a woman with an infant at breast.
<i>iNgcungu</i>	beast with horns curving so as to almost meet.
<i>iNgquthu</i>	beast given to a mother-in-law by a son-in-law, in connection with her daughter whom he has married or deflowered. N.B.—This beast is solely the property of the mother of the girl impregnated, and she may do anything she likes with it.

<i>iNkom'echophe ngomsila</i>	beast with a white brush of the tail.
<i>iNkom'eggizile</i>	beast with a sock, or white on one or all the legs.
<i>iNkom'emahlawe</i>	beast with horns that are short, curved, and hang down on the surface of the skin.
<i>iNkomo yesondlo</i>	beast paid for having nourished and brought up a child.
<i>iNqudulu (ingudulu)</i>	poly beast (hornless).
<i>iNsizwakazi</i>	poly cow (hornless).
<i>iNxahi</i>	bull that has been castrated when full-grown.
<i>iNyumbakazi</i>	queen cow, sterile cow.
<i>uPhishilili</i>	beast with tall horns sloping and pointing backward.
<i>um Qholiso</i>	beast slaughtered by an intended bridegroom in honour of his fiancée on her betrothal visit to his kraal.
<i>umThantazana</i>	young or small heifer.
<i>umThantikazi</i>	full-grown heifer.
<i>isiThokazana</i>	young or small heifer.
<i>isiThokazi</i>	full-grown heifer.
<i>isiThole</i>	heifer.
<i>iZibulekazana</i>	heifer that has had only the first calf.

Cattle Diseases in English and Zulu

English	Zulu
Abscess	<i>ithumba</i>
Actinomycosis—Lumpy jaw	<i>umabilwana</i>
Anthrax	<i>umbendeni</i>

Black quarter—Spons- siekte	<i>uphezukomkhono ; umanyongana</i>
Constipation — droegal- siekte	<i>ukuqumba</i>
Diarrhoea	<i>ukusheka ; ukuhuda ; isihudo</i>
East Coast Fever	<i>umanyonyoba ; ukufa (kwezi- nkomo) ; kwamakhizane</i>
Foot and Mouth Disease	<i>ukufa komlomo</i>
Gall sickness	<i>inyongo ; isashu</i>
Heartwater	<i>ukufa kwenhliziyo</i>
Lumpy Skin Disease	<i>umakhukhumesana</i>
Lungsickness	<i>umahagane</i>
Mange	<i>utwayi</i>
Nagana	<i>uNakane</i>
Pneumonia	<i>isidlanga</i>
Red Water	<i>isikhuba</i>
Ringworm	<i>umbandamu</i>
Stiffsickness (three-day- stiffsickness).	<i>uthathamela</i>
Tuberculosis	<i>isifuba</i>

Colours of Horses

English	Zulu Masculine	Zulu Feminine
Bay	<i>elibomvu</i>	<i>inhlamvukazi</i>
Black	<i>elimnyama</i>	<i>inzimakazi</i>
Blue-dun	<i>elimdaka, umdaka</i>	<i>umdakakazi</i>
Brown	<i>elinsundu</i>	<i>ensundukazi</i>
Chestnut	<i>ifosi</i>	<i>ifosikazi</i>
Cream	<i>ulaza</i>	<i>ulazakazi</i>
Grey	<i>elimpunga</i>	<i>impungakazi</i>
Piebald—Black and white	<i>ilunga</i>	<i>ilungakazi</i>
Skewbald—Red and white	<i>inco</i>	<i>incokazi</i>
Star (with any colour)	<i>indonya</i>	<i>indonyakazi</i>

White	<i>elimhlophe</i>	<i>umhlophekezazi</i>
Yellow-dun	<i>elimdaka, umdaka</i>	<i>umdakakazi</i>

Horse Sicknesses

Brokenwind	<i>iphika</i>
Horse-sickness	<i>isimoliya</i>
Mange	<i>utwayi</i>
Nagana	<i>unakane</i>
Saddle-sore	<i>isilonda, isikofu</i>
Worms	<i>amapapisi</i>

Colours of Goats

English	Zulu Masculine	Zulu Feminine
Black	<i>emnyama</i>	<i>inzimakazi</i>
Black and White	<i>ilunga, ibanqule</i>	<i>ilungakazi, ibanqulekazi</i>
Black and White spotted	<i>emafahlafahla</i>	<i>emafahlafahlakazi</i>
Blackish-grey	<i>umzondo</i> (or <i>ingwevu ngokumnyama</i>)	<i>umzondokazi</i> (or <i>ingwevukazi ngokumnyama</i>)
Brownish-grey	<i>ingwevu ngokunsundu</i>	<i>ingwevukazi ngokunsundu</i>
Dark-brown	<i>emdaka</i>	<i>umdakakazi</i>
Light-brown	<i>insundu</i>	<i>insundukazi</i>
Light-red with yellow muzzle	<i>insele</i>	<i>inselekazi</i>
White	<i>emhlophe</i>	<i>emhlophekezazi</i>
Yellow	<i>empofu</i>	<i>empofukazi</i>

**Common ear-marks placed on
Cattle, horses, sheep and goats**

English	Description of ear-mark	Zulu
Half-moon	portion so cut off that the remaining mark resembles a half-moon	<i>ugegebu</i>
Hole	hole through any part of any ear	<i>imbobo</i>
Skey (skei)	portion so cut off that the remaining mark resembles the nick of a skey, into which the strop is hooked	<i>isikeyi</i>
Slit	a straight cut through middle of ear near the tip	<i>indlebe edatshuli-weyo</i>
Square (winkelhaak)	one side of the slit cut away	<i>isikwele</i>
Stump	tip of ear cut off	<i>isihunu</i>
Swallow-tail	tip so cut away that the end of ear resembles end of tail of a swallow	<i>inkonjane</i>

CHAPTER VII

Common Human Diseases

For some of the terms I am indebted to *The Native Teachers' Journal* (Vol. XXIII, No. 3 of April, 1944, and Vol. XVIII, No. 2 of January, 1939).

English	Zulu
Appendicitis	<i>ukuvuthwa kwetunjana elilenga kubobobo</i>

Asthma	<i>umbefu (ufuba) ; isifuba somoya</i>
Blister	<i>ishashaza</i>
Boil	<i>intumbane (ithumba)</i>
Bronchitis	<i>isishiso semithambo yomoya</i>
Bulla	<i>ibanyaza</i>
Cancer in Abdomen	<i>ixhwala esiswini</i>
Chicken-pox	<i>inqubulunjwana</i>
Cold	<i>umkhuhlane</i>
Colic	<i>isisu esisikayo</i>
Constipation	<i>ukusongeleka</i>
Consumption	<i>ixhwala (isifuba)</i>
Diarrhoea	<i>ukusheka ; ukuhuda</i>
Dropsy	<i>umzimba ogcwele amanzi ; (isikhu- hlukhuhlu)</i>
Duodenal ulcer	<i>isilonda ethunjini</i>
Dysentery	<i>isihudo samatheketheke ; (isihudo esi- negazi)</i>
Eczema	<i>ukuqubuka okuvuzamanzi (umsasa- ndla) ; (umuna)</i>
Enteric	<i>imbo yesihudo segazi</i>
Epidemic outbreak	<i>ubadane (imbo)</i>
Gastric Ulcer	<i>isilonda esiswini</i>
Gonorrhoea	<i>ibuba, ugcunsula</i>
Heart Disease	<i>isifo senhliziyo</i>
Indigestion	<i>isilungulela</i>
Influenza	<i>imfuluyeza</i>
Leprosy	<i>uchoko</i>
Malaria fever	<i>uhlonzane (umalaleveva)</i>
Measles	<i>isimungumungwane</i>
Meningitis	<i>isifo esivuvukisa imithambo yentamo nomhlandla</i>
Miners' Phthisis	<i>isifuba sasemgodini</i>
Mumps	<i>uzagiga (uqilaza)</i>
Palpitation	<i>ukushaya kwenhliziyo (ukugquma)</i>

Papillonia or Wart	<i>insumpa</i>
Pimple (on face)	<i>induna ebusweni</i>
Pleurisy	<i>ihlaba ; isibobo</i>
Pneumonia	<i>isishiso samaphaphu (isidlanga)</i>
Rheumatic Fever	<i>umkhuhlane wekhunkulo</i>
Ringworm	<i>umbandamu</i>
Scabies	<i>ukhwekhwe</i>
Smallpox	<i>ingxobongo ; uPokisi</i>
Syphilis	<i>isipatsholo</i>
T.B. of the lungs	<i>isifuba se-T.B.</i>
Typhus	<i>imbo yezintwala</i>
Whooping-cough	<i>umpe lwezingane</i>
Miscellaneous	izinhloboenhlobo
Abscess	<i>ithumba</i>
Apoplexy	<i>ukutholeka kwegazi ebuchosheni</i>
Birthmark	<i>umkhangu</i>
Cataract	<i>umlanga ehleni (phakathi)</i>
Collapse	<i>ukuphela amandla ; ukufumbeka phansi</i>
Concussion	<i>ukungqubuzeka</i>
Conjunctivitis (sore eyes)	<i>amehlo abomvu</i>
Convulsions	<i>ukudlala, ukuthuthumela komzimba kwenziwa isifo</i>
Deformity	<i>ixhwal</i>
Discharging ear	<i>indlebe ephumubovu</i>
Dizziness	<i>isinxi (inzululwane)</i>
Ear-wax	<i>isigonogono</i>
Faint	<i>ukuquleka</i>
Fit (epileptic)	<i>isithuthwane</i>
Germ	<i>igciwane (lesifo) ; (inungunungwana)</i>
Gland	<i>indlala</i>
Heat and Sunstroke	<i>isifuthafutha sokushiswa yilanga</i>
Hysteria	<i>umhayizo or ihabiya</i>

Insanity	<i>ukuhlanya</i>
Lumbago	<i>iqolo (umnyuka waseqolo)</i>
Miscarriage	<i>ukuphuphuma kwesisu</i>
Mucus from lungs	<i>isikhwehlela</i>
Navel-cord	<i>inkaba</i>
Neuritis	<i>ubuhlungu bemizwa</i>
Obstructed labour	<i>ukuxakela</i>
Paralysis	<i>ukuqedwa amandla nokuzwa ; ukufa kwemithambo (ukoma)</i>
Pass loose stools	<i>huda</i>
Placenta (after-birth)	<i>umzanyana</i>
Pus	<i>ufovu</i>
Rash	<i>umqubuko</i>
Scurvy	<i>umsheshaphansi</i>
Sputum	<i>isikhwehlela</i>
Sterility (of female)	<i>ubunyumba</i>
Still-birth	<i>uphumefile (umphunzo)</i>
Stupor	<i>isihlwathi</i>
Swelling	<i>ukuvuvuka</i>
Tapeworm	<i>isilo esimhlophe</i>
Threadworms	<i>oshobishobi bezilo (izimpethwane)</i>
T.B. of spine	<i>i-T.B. yomhlandla</i>
Tumour	<i>ihlumela (isimila)</i>
Varicose veins	<i>ikhunkulo lemithambo</i>
Worm	<i>isilo</i>

Bones of the Body Amathambo omzimba

English	Zulu
Ankle	<i>iqakala</i>
Anterior frontenalle	<i>ukhakhayi</i>
Atlas (root of back of neck — first cervical vertebra)	<i>isahlulampisi</i>
Calf bone (Fibula)	<i>isithumbu</i>

Canine (side tooth—2)	<i>elenja</i>
Cervical Vertebrae	<i>isizunguzungu</i>
Cheek-bone (Zygomatic bone)	<i>isidindi</i>
Chin	<i>isilevu</i>
Coccyx (tail)	<i>umsinsila</i>
Collar bone (clavicle)	<i>ingqwababa</i>
External acoustic meatus	<i>isiqhoma</i>
External occipital Protuberance	<i>incengela (umantshasa)</i>
False Rib	<i>ubambo olunqumunqumu</i>
Femur (thigh-bone)	<i>elenyonga, or inyonga</i>
Floating Rib	<i>umpethwane</i>
Foramen Magnum	<i>isikhonkosi</i>
Front tooth (incisor)	<i>elingaphambili</i>
Frontal bone	<i>ibunzi, isiphongo, isimongo</i>
Frontal eminence	<i>ihlonhlo</i>
Funny-bone (elbow)	<i>indololwane</i>
Hip-bone	<i>ithebe, igebe</i>
Humerus (upper arm bone)	<i>elifuphi (lengalo)</i>
Inner bone of Forearm (ulna)	<i>ithambo logalo</i>
Knee-cap (patella)	<i>ivi</i>
Lower jaw (mandible)	<i>umhlathi</i>
Lumbar Vertebra	<i>ungceshana</i>
Molar	<i>elomhlathi</i>
Nape of neck	<i>isijungujungu</i>
Nasal bone (nose-root)	<i>imvelelo</i>
Nasal Cavity	<i>amankanka</i>
Nose-bridge	<i>umbombo</i>
Occipital bone	<i>isiphundu</i>
Outer bone of Forearm (radius)	<i>imbilathi</i>
Phalanges of Foot (or toes)	<i>amathambo ezinzwane</i>
Phalanges of hand	<i>amathambo eminwe</i>

Prominent part of the face, just above the eye, on which the eye-brow grows	<i>ithundu</i>
Rib	<i>ubambo</i>
Seat-bone (Ischium)	<i>isitibili</i>
Shin-bone (Tibia)	<i>umondlo</i>
Shoulder-blade (scapula)	<i>isiphanga</i>
Side of head or Parietal bone	<i>ucezu lwekhanda</i>
Skeleton	<i>ukhehle</i>
Small of back	<i>idanda ; iqolo</i>
Spine	<i>umhlandla</i>
Sternum (breast-bone)	<i>uvalo</i>
Temporal bone	<i>isikhala sobuso</i>
Tooth	<i>izinyo</i>
True Rib	<i>ubambo</i>
Wedge (sacred) bone (sacrum)	<i>ihoho</i>
Wisdom tooth	<i>elobambo</i>
Wrist	<i>isihlakala</i>
Xiphoid process of sternum	<i>ucabanga, uvalo</i>
Zygoma	<i>inhlafuno</i>

Parts of the Body

Okomzimba

Adam's apple	<i>igilo</i>
Arm-pit (axilla)	<i>ikhwapha</i>
Back of shoulders	<i>amagxalaba</i>
Biceps or arm muscles	<i>izinkonyane</i>
Big toe	<i>uqukula</i>
Blood-vessel	<i>umthambo</i>
Buttock	<i>isinge</i>
Calf of the leg	<i>isithumbanja</i>

Cheek	<i>isihlathi</i>
Clitoris	<i>umsunu</i>
Double Chin	<i>ibilo</i>
Ear drum	<i>iso lendlebe</i>
Epidermis (outer skin)	<i>inwebu</i>
Eyebrow	<i>ishiya</i>
Eyelash	<i>ukhophe</i>
Eye pupil	<i>inhlamvu yeso</i>
Female breast	<i>ibele</i>
Female mons veneris	<i>isibumbu</i>
Groin	<i>imbilapho</i>
Gums	<i>izinsini</i>
Hard Palate	<i>ulwanga</i>
Head of Glans Penis	<i>inkanda</i>
Heel	<i>isithende</i>
Hip	<i>inqulu</i>
Index finger	<i>unkomba</i>
Knuckle	<i>iqupha</i>
Labia majora (folds of the vulva feminae)	<i>amalebe</i>
Lap	<i>ithanga</i>
Leg (leg of a person)	<i>umlenze</i>
Leg (lower foreleg)	<i>ugalo, intungwa, isitho, umbala</i>
Little tongue (uvula)	<i>ugovana</i>
Lobule of the ear	<i>isicubu sendlebe</i>
Lower lip	<i>udebe</i>
Male public region	<i>ubumbu</i>
Man's breast	<i>isibele</i>
Nape of neck	<i>isijingo</i>
Navel	<i>inkaba</i>
Neck (i.e., the whole trunk lying between the head and collar bones)	<i>intamo</i>

Opening between front teeth	<i>isitshako</i>
Penis	<i>umphambili, umthondo</i>
Rectum (Anus)	<i>ingquza, ididi, igolo</i>
Shin	<i>umbala</i>
Shoulder	<i>ihlombe</i>
Side of head	<i>ucezu lwekhanda</i>
Small finger	<i>ucikicane</i>
Small Toe	<i>uzwani oluncane</i>
Spinal cord	<i>umnqonqo</i>
Testicle	<i>isende</i>
Thigh (all that part of the leg between knee and hip)	<i>ithanga</i>
Thumb	<i>isithupha</i>
Tip of tongue	<i>inkotha</i>
Toe	<i>uzwani</i>
Tongue	<i>ulimi</i>
Tonsil	<i>ilaka (uvula)</i>
Upper limb (forearm)	<i>umkhono</i>
Upper lip	<i>udevu</i>
Vulva	<i>inhlunu</i>
Waist	<i>ukhalo (iguma)</i>
Wind-pipe	<i>uqhoqhoqho</i>

Internal Organs

Izibilini

Bile	<i>inyongo</i>
Bladder	<i>isinye</i>
Brain	<i>ubuchopho</i>
Colon	<i>inanzi</i>
Diaphragm (outer covering of the bowels)	<i>untu</i>
Duodenum	<i>ithumbu lenanzi</i>

Gall-bladder	<i>isikhwama senyongo</i>
Heart	<i>inhliziyo</i>
Intestines	<i>amathumbu</i>
Kidney	<i>inso</i>
Large intestine	<i>ithumbu likapopopo</i>
Liver	<i>isibindi</i>
Lung	<i>iphaphu</i>
Marrow of bone	<i>umkantsha</i>
Pericardium	<i>ulwambesi</i>
Small intestine	<i>usinyaka</i>
Spleen	<i>ubende</i>
Stomach	<i>isisu</i>

Injuries—Ukulimala

English	Zulu
Abrasion	<i>isihuzu</i>
Contused wound	<i>iphuphusi</i>
Contusion	<i>ithubulela</i>
Haemorrhage	<i>ukopha</i>
Incised wound	<i>inxeba elisaluhlanga</i>
Lacerated wound	<i>inxeba eliqhaqhabulekile</i>
Punctured wound	<i>inxeba elichambuzekile</i>
Weal (caused by a blow from a stick or strap)	<i>umvimbo</i>
Wound (on head)	<i>ingozi</i>
Wound (a wound caused by a sharp instrument on any part of the body)	<i>inxeba</i>

Fractures

Ukwaphuka kwamathambo

Comminuted fracture	<i>uvithithambo</i>
Complicated fracture	<i>umchachathambo</i>
Compound fracture	<i>uthambokhoxe</i>

Depressed fracture	<i>umfehleathambo</i>
Green-stick fracture	<i>ufecethambo</i>
Impacted fracture	<i>umqwalathambo</i>
Simple fracture	<i>uthambophogo</i>

CHAPTER VIII

Seasons in Zulu

<i>intwasahlobo</i>	spring ; beginning of summer
<i>isilimela</i>	the ploughing season ; ALSO, a group of stars which may be observed in the early morning during the month of August. They are so called because they appear at a time when ploughing begins
<i>ukwindla</i>	the green-mealie season
<i>ihlobo</i>	summer (generally)
<i>ihlobo'elikhulu</i>	midsummer
<i>ubusika</i>	winter (generally)
<i>ubusika obumpofu</i> OR	midwinter
<i>ubusika obukhulu</i>	

Summer

In his *Zulu—English Dictionary* (1905), page 251, Bryant gives the following valuable statement of the divisions of summer, as known to the Zulus.

1. *lethwese ihlobo* the summer has come round, i.e., at the time of the first rains, when the new grass begins to cover the land.
2. *sekululibo* OR *sekuyi-sikhathi solibo* it is now the time of the first fruits, when green pumpkins, gourds, and the like are eaten

3. *sekusekwindla* OR *se-* it is now the time of the new
kuyisikhathi sokwi- food, when the new mealies
ndla (not *amabele*) are eaten, when
the *amabele* are just commen-
cing to produce ears and the
birds to give trouble
4. *sekulihlobo elikhulu ;* it is now great or midsummer,
sekuphakathi kokwi it is now the middle of *ukwindla-*
ndla time, i.e., when the *amabele*
are in full ear and the mealies
ripening
5. *sekuphele ukwindla ;* the *ukwindla*-time is now at an
sekuphele ihlobo end, the summer season is now
finished, i.e., when the *ama-*
bele and mealies are already
ripe and are drying on the
stalk
6. *sekungena ubusika ;* the winter-season is now coming
sekuyisikhathi soku- in ; it is now harvesting time
vuna

Phases of the Moon

The periods of the reign of a moon as known to the Zulus, are set forth, in the subjoined statement, which I quote from page 465 of Bryant's *Zulu—English Dictionary* (1905).

Faye has made two minor additions to this statement, which are shown in brackets—*vide* page 57 of his book entitled *Zulu References*.

- | | |
|---|--|
| <i>inyanga iyethwasa</i> | the moon is just appearing, as
on the day of the new moon |
| <i>ithwese</i> | it has appeared, as a new moon
in the first day or two |
| <i>isilucezu</i> | it is in the first quarter |
| <i>isihlangene</i> or <i>isidilingene</i>
(or <i>isigcwele</i>) | it is now full moon |

<i>isihlephukile</i> or <i>isilucezu</i>	it is in the last quarter
<i>isifulathele ezansi</i> or <i>isiphethele ezansi</i>	it is towards the end of the last quarter when the crescent gets to lean down flat towards the east, not standing vertically as before
<i>isilibamuza</i>	it is the last day before disappearance, or sometimes also it is already full
<i>isifile</i>	it has gone or disappeared
<i>ngolumnyama namuhla</i>	it is the black or very dark day today, i.e., the one immediately following the moon's disappearance, and with the Native, a day of solemn retreat, abstinence from work and pleasure-seeking
<i>ngolumhlope namuhla</i>	it is a white or brighter day today, i.e., the second after disappearance of moon and one immediately preceding its reappearance, upon which the Natives are free again to work
<i>isiyethwasa</i>	it is coming in or appearing
<i>isihlekwa yizinyoni</i>	it is laughed at by the (chattering) birds, i.e., when setting just before sunrise
<i>(isiyaselwa)</i>	it is now overtaken by dawn, i.e., sets during daylight, after full moon

Many an apparent discrepancy may be conveyed by interpreting chronological sequence of events in the exact calculation of calendar months, whereas a perfectly honest and truthful, illiterate, Native witness may be giving evidence and basing his calculations of time in accordance with truly

Native custom, on the lunar months which can only approximately be made to synchronise with the calendar months of the year.

Even when these lunar months are used with their Native names, there are, today, not many Natives who will agree with the exactitude, demanded by a court of law, on the names of the months in their correct sequence in order to ensure accuracy of date when an event occurred.

It stands to reason, therefore, that infinite caution must be exercised in interpreting chronological order of events as given by an illiterate witness, in order to avoid discountenancing his evidence on the grounds of discrepancy. For example, if a witness is thinking in terms of lunar months, his statement "*Ngenyanga efile*" and "*Ngokuthwasa kwenyanga*" may stand for "During the last lunar month" and "At the commencement of the new moon" respectively, and should not be interpreted as "Last month" and "Next month" at the risk of conveying a false impression to the Court.

This point may best be illustrated by giving the following lists of lunar months taken from lists given by men who might claim to be experts in the matter :

A. (Prof. Doke's <i>Text-Book of Zulu Grammar</i> , page 370)	B. (A. I. Molefe & T. Z. Masondo <i>Ezomdabu Wezizwe Zabansundu</i> , page 191)	C. (P. Lamula, <i>Isabelo sikaZulu</i> , page 139)
1. <i>uncwaba</i> (also called <i>Unhloyile</i> , the month when kites appear), t h e m o n t h	<i>uncwaba</i> (June)	<i>uncwaba</i> (August)

when the grass
is green, starts
a b o u t t h e
middle of July

- | | | |
|---|--|---|
| 2. <i>umandulo</i> (used
as " <i>hlonipha</i> "
for <i>Umpandu</i> ,
also called <i>Iso-
kanqangi</i>), the
month when
the first gar-
dens appear—
starts towards
the middle of
August | <i>umandulo</i>
(July) | <i>umandulo</i>
(September) |
| 3. <i>umfumfu</i>
t h e m o n t h
when the new
shoots show—
starts early in
September | <i>umfumfu</i>
(August) | <i>umfumfu</i>
(October) |
| 4. <i>ulwezi</i>
t h e m o n t h
when the grass-
hopper larvae
appears on the
grass — starts
early in
October | <i>uzibandlela</i>
(September) | <i>ulwezi</i>
(November) |
| 5. <i>uzibandlela</i>
t h e m o n t h
when the paths
are overgrown
(also called
<i>Udlolo</i>), starts | <i>umasingana</i>
(October) | <i>uzibandlela</i>
(December) |

very early in
November

- | | | |
|--|---------------------------------|------------------------------------|
| 6. <i>umasingana</i>
(also called
<i>Ungcela</i>), the
month for
looking after
the pumpkins
—starts at the
beginning of
December | <i>ulwezi</i>

(November) | <i>umasingana</i>

(January) |
| 7. <i>unhlolanja</i>
the month of
the mating of
dogs—starts at
the beginning
of January | <i>ungcela</i>
(December) | <i>unhlolanja</i>
(February) |
| 8. <i>undasa</i>
the month of
the abundance
of new mealies
—starts at the
very beginning
of February | <i>undasa</i>
(January) | <i>undasa</i>
(March) |
| 9. <i>umbasa</i>
(also called
<i>Umbaso</i>), the
winter fires are
first lit, starts
at the end of
February | <i>umbaso</i>
(February) | <i>umbaso</i>
(April) |
| 10. <i>ungulazibuya</i>
(also called
<i>Undida</i>), starts | <i>unhlaba</i>
(March) | <i>unhlaba</i>
(May) |

towards the
end of **March**

- | | | |
|--|-------------------------------------|---|
| 11. <i>unhlaba</i>
the month of
the aloe flowers
—starts late in
April | <i>unhlangula</i>
(April) | <i>unhlangula</i>
(Unhlangulana)
(June) |
| 12. <i>unhlangulana</i>
(also called
<i>Uluthudlana</i> or
<i>U m a q u b a</i>
<i>omncane</i>), the
month of the
early winds—
starts about
the middle of
May | <i>umaquba</i>
(May) | <i>untulikazi</i> , (<i>Uma-</i>
<i>quba</i> , <i>Unhlangu-</i>
<i>la</i>). (July) |
| 13. <i>umaquba</i>
(also called
<i>Untulini</i> , <i>Umpo-</i>
<i>fu</i> , <i>Untulikazi</i> ,
<i>Uluthuli</i> , <i>Unhla-</i>
<i>ngula</i>), the month
of dust blowing—
starts in mid-
June | _____ | _____ |

The natural conclusion is that no interpretation of time can possibly give the accuracy reflected by a Police report such as "at 6.15, on the morning of August the 17th, 1946." and the witness' evidence cannot be dismissed as contradictory merely on the time or date factor.

Professor Doke sets forth the terms used to indicate various Periods of Time during the Day and Night, as known

to the Zulus, in the subjoined statement, which I quote from page 372 of his *Text-Book of Zulu Grammar* (4th edition).

ngokukhala kwezinkuku zokuqala (1st cockcrow)

{ *ngokukhala kwezinkuku zesibili* (2nd cockcrow)
ngokuphuma kwekhwezi (at the appearing of the morning
 star)

{ *ngokukhala kwezinkuku zesithathu* (3rd cockcrow)
ngokuphuma kwendosa (at the appearing of Jupiter)

{ *ngokwehla kwezinkuku* (at the descent of the fowls)
kumpondozankomo (very early morning)

{ *ngovivi* }
kusasa } (at early dawn)

{ *ngokuphuma kwenhlamvu* (at sunrise)
ngokuphuma kwelanga
ekuseni kakhulu (in the early morning)

ekuseni (in the morning)

ngokufudumala kwelanga (when the sun is hot)

{ *ngenhlanzane* (at milking time)
ekuseni kwasemini (mid-morning)

{ *emini* (at midday)
ukuqopha kwelanga (sun in zenith)

emini yantambama (early afternoon)

ntambama (in the afternoon)

selimathunzi (at time of mountain shadows)

{ *selibantubahle* } (sun at the base of the trees)
selikhala zemithi }

{ngokushona kwenhlamvu}
{ngokushona kwelanga} } (at sunset)

ngokuqundeka kwamehlo (at the time of the blunting of the
 eyes, at dusk)

ngokuhwelela (evening)

kusihlwa (late evening)

ebusuku (at night)

phakathi kwamabili (midnight, between the two nights)

CHAPTER IX

AGRICULTURAL TERMS

Agriculture	Ukusebenzisa umhlabathi
Arrest floods	<i>ukuthiya izikhukhula</i>
Agricultural Officer	<i>inyanga yokulima</i>
Bare hill	<i>inkalo eqothukile</i>
Betterment area	<i>isigodi esihlengiwe</i> OR <i>esizohlangwa</i>
Clayey-soil	<i>isidaka</i>
Clayey-loam	<i>isidakangxube</i>
Cultivated lands	<i>izindawo ezilinyiweyo—amasimu</i>
Crop rotation	<i>ukulandelisana izinhlobo zokudla</i> OR <i>ukuphambanisa izilimo ensimini</i>
Crop-growing	<i>ukulima ukudla</i>
Cultivation of soil	<i>ukulima</i>
Carrying capacity	<i>amandla amadlelo okondla imfuyo</i>
Culling	<i>ukuhlunga</i>
Contour	<i>imibundu</i>
Contour System	<i>isu lemibundu</i>
Despoiled land	<i>amasimu asonakele</i>
Dry land (i.e., land not under irrigation)	<i>amasimu angekho enkaseni</i>
Eroded land	<i>umhlabathi osugugudekile</i>
Expert advice	<i>iseluleko sezingcweti</i>

Fertility of soil	<i>ukuvunda komhlabathi</i>
Fertiliser	<i>umanyolo</i>
Furrows	<i>imisele</i>
Floods	<i>izikhukhula—imibidli</i>
Forest	<i>ihlathi</i>
Garden	<i>isivande, isife</i>
Gravel	<i>ukhethe, umgubane, uhlalu</i>
Germination	<i>ukufeca kwenhlamvu etshaliwe</i>
Grazing lands	<i>amadlelo</i>
Grass-clad hill	<i>inkalo yotshani</i>
Grazing Camp— paddock	<i>inkambu yamadlelo</i>
Grass preservation	<i>ukonga amadlelo</i>
Humus	<i>umbolelabibi</i>
Ill-treating of the land	<i>ukuphatha umhlabathi kabi</i>
Irrigated land	<i>amasimu asenkaseni OR amasimu anenkasa</i>
Irrigation	<i>inkasa</i>
Kraal manure	<i>umquba</i>
Loam	<i>umhlabathingxube</i>
Moist land	<i>umhlabathi onomswakama OR ifenya</i>
Moisture	<i>umswakama</i>
Newly-burnt veldt— (both when no new grass has grown and when young grass has commen- ced to grow)	<i>ihlungu</i>
Natural forest	<i>ihlathi lemvelo</i>
Overstocking	(a) <i>ukukhinyabeza amadlelo nge- mfuyo</i> (b) <i>ukusindwa kwamadlelo yimfuyo</i> (c) <i>ukugajwa kwamadlelo yimfuyo</i>
Reclamation of land	<i>ukuvusa umhlabathi</i>
Rehabilitation of land	<i>ukuhlengwa komhlabathi</i>

Rotational grazing	<i>ukuphumuza amadlelo</i>
Reduction of stock	<i>ukuphungula imfuyo</i>
Rivers and spruits	<i>imifula nemifudlana</i>
Soil	<i>umhlabathi</i>
Soil-clay	<i>udaka</i>
Sand	<i>isihlabathi</i>
Sandy loam	<i>isihlabathixube</i>
Sand soil	<i>inhlabathi</i>
Sub-soil	<i>ugwadule</i>
Sowing	<i>ukutshala</i>
Seed	<i>imbewu</i>
Soil Erosion	<i>ukugugudeka komhlabathi</i>
Sweet grasses	<i>utshani obumnandi, e.g., insinde, ubabe</i>
Stock limitation	(a) <i>ukufuya ngokulinganisela</i> (b) <i>ukwabela amadlelo ngamanana afaneleyo</i>
Stock	<i>imfuyo</i>
Stock of better value	<i>imfuyo engcono</i>
Top-soil	<i>umhlabathi wokudla</i>
Tramping of land by stock	<i>ukubuduzeka kwezwe yimfuyo</i>
Virgin soil	<i>ingqatho</i>
Veldt-burning (general)	<i>ukushisa amadlelo</i>
Veldt-burning (firebreaks)	<i>ukubabela</i>
Weeding	<i>ukuhlakula ukhula</i>

Weeds

Black-jack	<i>uqadolo</i>
Burr-weed	<i>umanqokodo, ugudluthukela, uma-ngqamfana</i>
Cockle-burr	<i>igcuma</i>
Hemp (Dagga)	<i>insangu</i>

Iris	<i>indlolothe</i>
Khaki	<i>ugawulaqhele, unukani</i>
Senecio	<i>umphenjane</i>
Witch-weed	<i>isona</i>

Trees

Fig	<i>umkhiwane</i>
Gum	<i>indlulamithi, ungamuthilini</i>
Lemon	<i>ulamula</i> (the fruit <i>ilamula</i> OR <i>inhluze</i>)
Mimosa	<i>isanqawe, umunga, umtholo</i>
Oak	<i>umegela</i>
Orange	<i>iwolintshi</i>
Peach	<i>umpetshisi</i> (the fruit <i>ipetshisi</i>)
Wattle	<i>umtholo, uwatela</i>

CHAPTER X

Glossary of Zulu Forms of Greeting and Salutation

With the kind permission of the *Native Teachers' Journal*, Vol. XXIII, No. 1 of October, 1943).

Forms of Greeting

1. *Zulu !* (Never *ma-Zulu*) *Zulus !*
2. *Nina bakwaZulu !* *Zulus !*
3. *Nina bakaMjokwana ka-* *Zulus !*
 Ndaba
4. *Nina bakaPhunga* *Zulus !*
 noMageba
5. *Muzi kaZulu !* *Zulus !*

Valedictory Words

6. *Okumhlophe Zulu !* Farewell *Zulus !*
7. *Amehlo amhlophe Nina* Farewell *Zulus !*
8. *Kungakhoke Muzi ka* So it is *Zulus !*

9. *Angekhoke!* So it is Zulus!
 10. *Indlela emhlophe Zulu!* I wish you good journey

Designations

- | | |
|--|---|
| 11. <i>Isizwe</i> | The State |
| 12. <i>UMbuso</i> (Not <i>uHulumeni</i>) | Government |
| 13. <i>ULusibalukhulu</i> | Governor-General |
| 14. <i>UMkhandlu woMbuso</i> | Cabinet |
| 15. <i>IPalamende</i> | Parliament |
| 16. <i>Ilunga lePalamende</i> | Member of Parliament |
| 17. <i>Indlu yezigele zoMbuso</i> | Senate |
| 18. <i>Isigele soMbuso</i> | Senator |
| 19. <i>UNdunankulu woMbuso</i> | Prime Minister |
| 20. <i>Isandla sikaNdunankulu woMbuso</i> | Deputy Prime Minister |
| 21. <i>UNdunankulu wezindabazabantu</i> | Minister of Native Affairs |
| 22. <i>UNdabandabazabantu</i> (NOT <i>umbali</i>) | Secretary for Native Affairs |
| 23. <i>UNdabazabantu omkhulu</i> | Chief Native Commissioner |
| 24. <i>UNdabazabantu</i> | Native Commissioner |
| 25. <i>INkosi yeNkantolo</i> | Magistrate |
| 26. <i>Ibandla labakhulumeli</i> | Native Representative Council |
| 27. <i>Umkhulumeli wabantu</i> | Member of Native Representative Council |
| 28. <i>Ingonyama</i> | Paramount Chief |
| 29. <i>Isiphakanyiswa</i> (NOT <i>iNkosi</i>) | Appointed Chief |
| 30. <i>UMnumzana</i> (NOT <i>iNkosi</i>) | Tribal Chief |

Salutations

31. To Governor-General (*Thrice*) *Bayede! Bayede! Bayede!*
 32. To Prime Minister (*Twice*) *Bayede! Bayede!*

33. To Cabinet Minister (Once) *Bayede!*
34. To Secretary for
Native Affairs (Once) *Bayede!*
35. To Chief Native
Commissioner (Once) *Bayede!*
36. To Magistrate and
Native Commissioner *Nkosi (NOT Bayede!)*
37. To Paramount Chief *Bayede! Bayede! UyiZulu!*
OR Wena weNdlovu!
„ Wena weNkosi!
„ Ndabezitha!
„ Mageba!
„ Sithuli!
„ Zulu!
„ Silo!
„ Ndaba!
„ Nkonyane!
„ Nkonyane yeNkosi!
„ Zulu eliphezulu!
38. To Tribal and ap-
pointed Chiefs Their surnames, e.g., *Ngcobo*,
Zondi, etc. (NEVER *Bayede!*
or any of the Paramount
Chiefs' appellations as is often
done)

CHAPTER XI

Useful List of Words

A

- | | |
|-----------------------------|---------------------|
| <i>Ababomvana (abayeni)</i> | red ants (large) |
| <i>isAmbane</i> | anteater (ant-bear) |

isAngquma (isiChotho)

hail

isAziso

announcement ; notification

B*isiBakabaka*

sky ; firmament

iBansi

greyhound

uBaga

light-house

uBejane

rhinoceros

*imBeleko*skin used by Native women to
carry their babies on their
backs*umBofe*

buttermilk

*isiBono*abnormal protuberance of the
navel*iBosho*

a cartridge

uBova

bulldog

imBovane (isandundundu)

weevil

iBubesi (ingonyama)

lion

umBukwane

korhan bird

iBungezi

beetle

isiBuqo

harrow

imBuya

pig-weed

B*isiBankwa*

lizard

isiBonkolo

ant, black (small)

iBululu

puff-adder

iBuzi (igundane)

rat

C*umCaba*ground-up boiled corn used with
" amasi "*isiCabucabu*

hairy caterpillar

umChachazo

stream

uChakide

weasel

<i>isiChelegwana</i>	stonechat
<i>iChibi</i>	lake ; pond
<i>iChide</i>	one-eyed person ; person who has lost the use of one of his eyes
<i>iCici</i>	ear-ring
<i>iCimbi</i>	caterpillar
<i>uCingo lomoya</i>	wireless
<i>isiCoco</i>	head-ring
<i>isiCongco</i>	summit
<i>isiCupho</i>	snare

D

<i>iDada</i>	duck
<i>iDayimani</i>	diamond
<i>iDiye</i>	locust much eaten by boys out herding cattle
<i>isiDleke</i>	nest (any bird's or fowl's nest ; a hornet's nest ; bee's nest)
<i>indlu yeNyoni</i>	bird's nest
<i>iDlelo</i>	grazing land
<i>iDoloba</i>	town
<i>iDube</i>	zebra
<i>isiDuli</i>	ant-heap
<i>Dunga</i>	disturb by stirring up ; upset the quiet of people or things ; disturb the mud at the bottom of a pool or stream and so dirty the water

E

<i>Ela</i>	winnow
<i>Endle</i>	in the veld
<i>Enyuka</i>	go up ; tend upward ; ascend
<i>Ewuka</i>	go or move downward, in a downward course. Move lower

F

<i>imFe</i>	sweet-reed
<i>isiFe</i>	small garden plot planted early in season
<i>umFelwa</i>	widower
<i>umFelwakazi</i>	widow
<i>uFezela</i>	scorpion
<i>uFudu</i>	tortoise
<i>umFula</i>	river
<i>isiFunda</i>	district
<i>iFusi</i>	field once cultivated but lying idle

G

<i>umGankla</i>	koodoo
<i>iGatsha</i>	branch of a tree
<i>isiGcawu</i>	spot where cattle stand about outside their kraal to avoid mud, or place where men meet for discussion of matters or the trying of cases
<i>iGebe</i>	snare for game which consists of a large pit dug in places where the game are known to go, and covered with light branches and grass
<i>iGeja</i>	hoe, plough
<i>uGibe</i>	snare for game made of rope with a noose, the rope being tied to the top of a young, strong bending tree and the loop (noose) laid across the path of the game
<i>iGobongo (iGobolondo)</i>	empty cartridge case ; shell
<i>umGodi</i>	mine ; pit ; hole

<i>isiGodi</i>	valley
<i>iGolide</i>	gold
<i>isiGqizo</i>	bangle
<i>iGquma</i>	hillock
<i>iGqunyana</i>	kopje
<i>uGu</i>	coast
<i>iGudu</i>	smoking-horn
<i>iGundane</i>	mouse
<i>iGwababa</i>	crow (white-necked)
<i>uGwadule</i>	desert
<i>umGwago</i>	road
<i>umGxala</i>	crowbar

H

<i>iHhala</i>	harrow
<i>amaHewu</i>	drink made of thinned porridge fermented
<i>umHlaba</i>	world ; earth ; land
<i>umHlaba</i>	aloe, with large thick leaves
<i>umHlabathi</i>	soil
<i>isiHlabathi</i>	sand such as is found near rivers
<i>umHlahlo</i>	assembly of men and witch- doctors, met for the purpose of finding out an evildoer
<i>iHlaka (umThubi)</i>	beestings, milk of a cow during the first two or three days after she has calved
<i>ubuHlalu</i>	beads
<i>isiHlambi</i>	shower
<i>umHlandlothi (uSolo)</i>	flat-crown tree
<i>iHlanze</i>	thorn country ; bush country ; bushveld
<i>iHlathi</i>	forest
<i>iHlathi lemvelo</i>	natural forest
<i>isiHlava</i>	mealie-grub

*iHlengethwa**iHleza**isiHleza**iHlokohloko**umuHlwa**umHlwenga**iHobe**Hosha**isiHosha**Huša**u Jantshi**u Jojo**i Joka**u Ju**i Juba**iKati**isiKebe*

porpoise

mealie-cob without any grain on
beast with a broken-off horn or
horns

yellow finch

termite (white-ant)

mane (of horse, lion, etc.)

turtle-dove

pull out anything from among
others, such as grass from a
thatch, pole from a stack.
Hosha phansi drag or pull
along the ground

narrow valley ; ravine

move along by the stomach, as a
snake ; utter a sound like the
roaring and hissing of the sea,
like water when it is about to
boil, as a large number of
people singing together, as
the sound of hail falling at a
distance, or the singing of a
war song. *iHubo lempi* (war
song)

J

railway line

black, long-tailed kaffir-finch

yoke

honey

dove

K

cat

boat

<i>iKhafe</i>	water-melon
<i>isiKhala</i>	pass
<i>uKhalo</i>	ridge
<i>isiKhatha</i>	hair-ball, found in the stomach of cattle
<i>umKhathizwe</i>	horizon
<i>umKhaza</i>	tick
<i>uKhethe</i>	zinc
<i>iKhetho</i>	bridegroom's party
<i>iKhizane</i>	biggish brown tick
<i>umKhombe</i>	white rhinoceros
<i>umKhomo</i>	whale
<i>umKhongi</i>	bridegroom's man who is a go- between the bridegroom and future father-in-law ; he ar- ranges the marriage, but his special duty is to take the <i>ilobolo</i> to the father-in-law or guardian of the bride and ask for the hand of the bride- elect
<i>isiKhonkwane</i>	peg of any kind, or beacon
<i>isiKhonyane (iziNkumbi)</i>	locusts
<i>Khothoza</i>	glean ; gather in the remnants of corn or any crop
<i>isiKhova</i>	owl
<i>uKhozi</i>	hawk
<i>isiKhukukazi</i>	hen (domestic)
<i>umKhumbi</i>	ship
<i>isiKhundla</i>	situation ; place ; temporary place of wild animal where it has been lying and pressed down the grass
<i>ubuKhuphe</i>	fowl-vermin ; fowl-lice
<i>isiKhuza</i>	slave ; menial

<i>Khuza isaga</i>	give a war-cry ; raise difficulties
<i>isiKhwebu</i>	mealie cob and the corn thereon
<i>uKhwekhwe lwezinyawo</i>	scale (on feet)
<i>uKlebe</i>	eagle
<i>iKlolodo</i>	large mongoose with a white bushy tail and grey skin

L

<i>iLangabi</i>	flame
<i>uLaza</i>	cream
<i>umLaza</i>	whey of thick, sour-milk
<i>ubuLongwe</i>	dung of large animals, such as cow, ox, buffalo, etc.
<i>iLongwe</i>	piece of dry dung used for fuel
<i>iLulwane (isihlwandlebe)</i>	bat
<i>uLwandle</i>	sea
<i>uLembu</i>	spiderweb

M

<i>uMahambanendlwana</i>	bagworm
<i>umMango</i>	steep incline ; steep slope
<i>uMakhelwane</i>	neighbour
<i>iMaphu</i>	map
<i>iMbabala</i>	female bush-buck
<i>umMbankwa (uqhothetshe- ni, isibankwa)</i>	lizard
<i>iMbodla</i>	wild-cat
<i>iMbongolo</i>	ass
<i>iMbungulu</i>	bug
<i>iMbuzi</i>	goat
<i>iMfene</i>	baboon
<i>iMfengwane (some Natives call it "impempe" or "inDweba")</i>	police whistle
<i>uMiyane</i>	mosquito

<i>isiMo somhlaba</i>	geography
<i>uMofa</i>	sugar-cane
<i>uMoyawezwe</i>	climate
<i>iMpala</i>	gazelle ; impala ; antelope
<i>iMpangele</i>	guinea-fowl
<i>iMpisi</i>	hyena
<i>iMpofu</i>	eland
<i>iMpongo</i>	billy-goat
<i>iMpumalanga</i>	east
<i>iMpumputhe</i>	blind person
<i>iMpungushe</i>	fox or jackal
<i>iMpunzi</i>	duiker
<i>iMpuphu</i>	meal of any kind
<i>iMvu</i>	sheep
<i>iMvu yamanzi</i>	seal

N

<i>isiNana</i>	platana toad
<i>iNcwadi yamaMaphu</i>	atlas
<i>iNcwadi yocingo</i>	telegram
<i>iNdibilishi</i>	copper ; penny
<i>iNdima</i>	middle-sized plot of ground for cultivation ; a portion of work set for anyone to perform
<i>iNdlela</i>	route ; foot or bridle-path
<i>iNdlovu</i>	elephant
<i>iNdlovundwane (iNdlovu-dayana)</i>	wart-hog ; long-tusked bush swine
<i>iNdlulamithi</i>	giraffe
<i>iNdluzule</i>	hartebeest
<i>iNdwa</i>	blue crane
<i>umNenke</i>	snail
<i>isiNgamoya</i>	breeze
<i>umNgenela</i>	tributary

<i>iNgide</i>	padlock
<i>umNgoma</i>	witch-doctor
<i>uNgqoqwane (isiThwathwa)</i>	frost
<i>iNgulule</i>	cheetah
<i>iNgungumbane</i>	porcupine
<i>iNgwababana</i>	crow (ordinary)
<i>iNgwe</i>	leopard
<i>iNhlangano</i>	junction
<i>iNhlangwane</i>	night-adder
<i>iNhlanzi</i>	fish
<i>iNhlwabusi (inkulungwane)</i>	winged termite
<i>iNhlwathi (imvundama)</i>	python
<i>iNingizimu</i>	south-west
<i>iNja</i>	dog
<i>iNjundu</i>	blunt knife
<i>iNkabazwe</i>	equator
<i>iNkalankala</i>	crab
<i>iNkangala</i>	open elevated country, i.e., where there are no trees
<i>iNkasa</i>	young hoppers; young locusts
<i>iNkatha</i>	coil; pad made of grass or other soft substance, circular in shape, used for the purpose of placing on the head to support what one carries
<i>iNkawu</i>	monkey
<i>umNkenke</i>	crack, as is often found in the soles of the feet of Natives
<i>iNkomazi</i>	cow
<i>iNkonjane</i>	swallow
<i>uNkonka</i>	male bush-buck
<i>iNkonkoni</i>	wildebeeste
<i>iNkonyane</i>	calf
<i>iNkuku</i>	fowl (domestic)
<i>iNkulamandla</i>	slug

<i>iNkume</i>	centipede
<i>iNkundla</i>	spot where men meet for discussion of matters or the trying of cases
<i>iNkungu</i>	mist
<i>iNkunzi</i>	bull
<i>iNkunzi yenGuluḽe</i>	boar
<i>isiNkwa</i>	bread
<i>isiNkwe</i>	bush-baby
<i>uNogolantethe</i>	stork
<i>uNogwaja</i>	hare
<i>uNohhemu</i>	crested crane
<i>uNomtheḽe (uqumbu)</i>	termite queen
<i>iNqama</i>	ram (sheep)
<i>iNqe</i>	vulture
<i>iNqola</i>	wagon
<i>iNsele</i>	ratel; an animal that eats honey
<i>iNsephe</i>	springbok
<i>iNswempe</i>	partridge
<i>iNtaba</i>	mountain
<i>iNtandane</i>	orphan
<i>iNtenesha</i>	hare (red)
<i>iNtethe</i>	grasshopper
<i>iNtinginono</i>	secretary bird
<i>iNtonldolo</i>	kapater; castrated goat; wether (sheep or goat)
<i>iNtothoviyane</i>	large, greenish-yellow, nasty-smelling locust
<i>iNtshe</i>	ostrich
<i>iNtshonalanga</i>	west
<i>iNtuthwane</i>	ant (red, small) (generic term)
<i>iNtwala</i>	louse
<i>uNwabu</i>	chameleon
<i>iNxala</i>	rhebuck

<i>iNxemu</i>	squint-eyed person
<i>iNxiwa</i>	kraal-site
<i>iNyakatho</i>	north-east
<i>iNyamazane</i>	antelope
<i>iNyandezulu</i>	pure green " <i>imamba</i> " snake
<i>iNyathi</i>	buffalo
<i>iNyoka</i>	snake
<i>iNyosi</i>	bee
<i>umNyovu</i>	hornet ; wasp

P

<i>uPhaphe</i>	feather
<i>iPhela</i>	cockroach
<i>uPhenyane</i>	head sores of fowl
<i>isiPhepho</i>	storm
<i>iPigogo</i>	peacock
<i>iPhithi</i>	blue-buck
<i>iPhiva</i>	water-buck
<i>isiPhunzi</i>	stump of a tree
<i>iPhuphu</i>	young of birds
<i>imPophoma</i>	waterfall

Q

<i>iQanda</i>	egg
<i>iQaga</i>	polecat
<i>Qatha</i>	stout, strong, substantial ; stout in make, such as a stout stick
<i>Qatha</i>	break up new soil in ploughing or hoeing
<i>Qhatha</i>	set one against another ; to set on one person or animal to fight another
<i>iQhina</i>	steenbuck
<i>isiQhingi</i>	island
<i>iQhude</i>	cock

i Qhwa elikhitikile
isi Qinti
isi Qophamuthi
isi Qunga

snow
 plot ; piece of land
 woodpecker
 tambootie-grass

S

iSakabuli

black long-tailed kaffir-finch,
 widow-bird

uSebe

shore

iShantshihhovisi

charge office

isiShimeyana

very strong intoxicating drink,
 made of treacle

uShobishobi

tadpole

iShisandlu

north-west

amaSi

sour-milk

iSiliva

silver

iSilo

leopard

inSimu

garden ; cultivated land

iShongololo (isongololo)

millipede

umSundu

cut-grub

uSungulo

awl

T

iThafa

plain ; flat country ; open
 country

umThakathi

wizard, witch

iThanga

thigh

iThanga

pumpkin

iziThekeliso

exports

imiThekelo

imports

iziThelo

fruits

iTheku

seaport, bay, harbour

iThendele

partridge

uThekwane

mudlark ; the hammer-kop or
 hammer-head bird

<i>umThimba</i>	bridal party
<i>uThingo lwenkosazana</i>	} rainbow
<i>uThingo lwenkosikazi</i>	
<i>iThini</i>	tin
<i>umThini</i>	otter
<i>umThofu</i>	lead
<i>imiThombo</i>	malt ; sprouted kaffircorn for making beer
<i>iThusi</i>	brass
<i>Thutha</i>	transport
<i>isiThwalambiza</i>	mantis
<i>iThweba</i>	bay
<i>iTitihhoye</i>	plover
<i>iTsheketshe</i>	red ant
<i>iTshwele (itswele)</i>	young chicken, fledgling

V

<i>isiVande</i>	small mealie garden planted early in season
<i>uVemvane</i>	butterfly
<i>umVemve</i>	wagtail (bird)
<i>iVondwe</i>	cane-rat
<i>amaVovo</i>	sediment remains of beer, beer strainings
<i>iVovo</i>	beer-strainer
<i>iVukuthu</i>	large speckled pigeon or rock- pigeon
<i>imVukuzane (iVukusi)</i>	mole
<i>imVubu</i>	hippopotamus

W

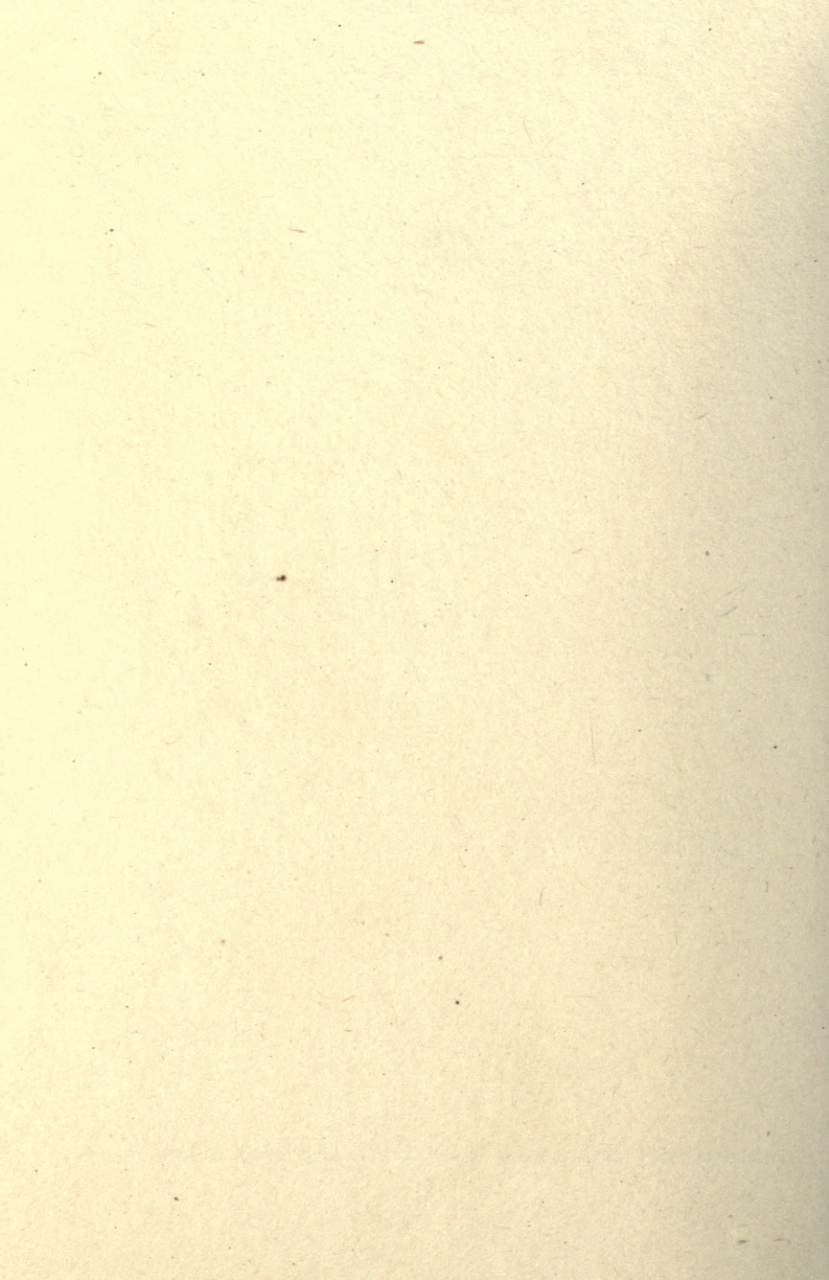
<i>isiWa</i>	precipice
<i>amaWele</i>	twins
<i>iWisa</i>	knobkerrie
<i>iWuba</i>	hill side ; slope
<i>iWula</i>	oribi

X

<i>uXamu</i>	iguana, monitor lizard
<i>iXhaphozi</i>	swamp
<i>iXhwele</i>	person who is much given to and is a slave to anything, such as a great snuffer, smoker, etc.
<i>iXoxo (iDwi)</i>	frog
<i>isiXulamasele</i>	stilt heron

Z

<i>iZa</i>	yellow rhebuck
<i>isiZa</i>	building-site ; kraal-site
<i>isiZalo</i>	mouth of a river
<i>uZankosi</i>	handcuff
<i>iZeze (iZenze)</i>	flea
<i>isiZiba</i>	pond ; deep pool of water
<i>iZibuko</i>	ford, drift, or harbour
<i>umZiki</i>	reedbuck (rietbok)
<i>umZila</i>	broad track, such as might be made by game or cattle
<i>iZinyane</i>	young of an animal of the smaller class, as the goat
<i>amaZolo</i>	dew
<i>iZulu</i>	weather
<i>iZwamoya</i>	barometer
<i>iZwe</i>	country
<i>iZwekazi</i>	continent



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